

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

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NEW SERIES
VOLUME XXXIII. No. 50

Salaries of Board employees were reduced.—
Details will be given later.

The appropriation for W.M.U. work for next year was \$7,000, the same as it was last year.

Pastor I. D. Eavenson, of Cleveland, says there are 187 Baptist students at the Delta State Teachers' College.

Only \$3,000 were appropriated for church building fund for next year, that is, to aid churches in the State, to build churches or to pay for what they have already built.

The total appropriated for pastoral support in mission fields was \$5,036, a part of which was conditioned upon action of the Executive Committee at a later meeting.

The Convention Board appropriated for 1932 the amount of \$37,000 for State Mission work. Last year the appropriation was \$45,000, but only \$38,000 were actually used.

The appropriation for pastoral support in State mission fields for next year is \$9,000. In addition to this an appropriation of \$4,000 was set aside for mission work which may demand attention during the year.

Dr. Gunter reported that there were some Associations in the State that last year did not give enough to the Cooperative Program to pay the expense of their Board member in attendance on the meeting of the Board.

For student work in the State schools, the total appropriation was \$3,000, distributed as follows: \$1,200 to M.S.C.W.; \$1,000 to the University; \$225 to the Teacher's College; \$500 to the A. & M. College; and \$75 to Raymond Junior College.

Twelve thousand six hundred thirty-three New

Pastor W. A. Green reported that a good many famous in his part of the State had agreed to plant one acre or a part of an acre in cotton, the proceeds of which will go to the church. Five men in one church have promised to plant an acre in this way.

Mexico Baptists set their budget for 1932 at \$52,497.66. Last year 250,000 Mississippi Baptists gave to the Cooperative Program less than \$200,000. That is, New Mexico Baptists are called upon for about \$4.50 per capita, while Mississippi Baptists give less than \$1.00.

The Committee on Budgets for the different Institutions in the State recommended and the Board adopted the following budgets for the following year: For Woman's College, \$62,154.53; for Mississippi College, \$96,390.81; for Blue Mountain College, \$85,580.87; for the Orphanage, \$27,005.21; for Ministerial Education \$1,350.00; for the Mississippi Baptist Hospital they had received no report and could make no recommendation. These budgets were according to the order of the Convention that no institution should make a budget for more than last year's receipts; and where there was any debt, one-tenth of the income should be used to pay the debt and be included as the first item in the budget.

Dr. M. E. Dodd is assisting Dr. J. E. Dillard in a meeting at Southside Church, Birmingham.

And, speaking of Christmas presents, why not give your friend something useful, like The Baptist Record?

Frank Randall was licensed to preach by the church at Clinton last Sunday. He is a student in Mississippi College.

Miss Annie L. Williams, one of the Sunday school workers in Birmingham, recently suffered a paralytic stroke.

Yes, faith must be founded on facts; but the first fact on which faith is founded is God. Remember that the existence of God is a fact.

His hair is still black, but Brother J. S. Riser, of Terry, says he has been reading The Baptist Record for sixty years. He evidently learned to read when quite young.

To Clerks of Associations: Dear Brethren: If you have not already done so, please send a copy of your 1931 Minutes to The Baptist Record, also one to the Convention Board.

At the close of the week of canvassing for the 1932 budget, Calvary Church in Jackson reported about 1000 subscriptions and nearly half of them promised to tithe their income.

Mississippi is said to hold the record for the largest number of bushels of corn ever raised on an acre of ground; and for the largest number of bushels of oats ever grown on an acre.

The churches at Mountain Creek and Star in Rankin county have finished their Every-Member Canvass for next year, and report the largest amount by far ever pledged or paid in these churches. At Mountain Creek the subscription to missions was four times the amount paid last year. This is the proper challenge to make to Hard-Times. Pastor Alliston refused a raise in salary from both churches.

The report of the Board committee showed that the Every-Member Canvass is incomplete, and that it is absolutely necessary to the carrying on of our mission work that the Canvass be carried on under the direction of Dr. Gunter. It is recommended that stewardship institutes be held in every Association of the State if necessary, and any necessary expense be met from any unappropriated part of the allotment to pastoral support and missions.

The allocations made by the Convention Board for various objects were as follows: For Christian Education, 27½%, which is a reduction of one and one-fourth percent; for State Missions, 18¼%, which is an increase of one-fourth of one per cent; for Ministerial Education, 1½%, which is an increase of one-fourth of one per cent; for Orphanage, 5%, which is an increase of one-half of one per cent; for the Hospital in Jackson, 2½%, which is an increase of one-half of one per cent; for the Hospital in Memphis, ¼ of 1%, which is a cut of one-half.

DEVOTIONAL

Don't be in a hurry. You are apt to waste time by it. This is a hurry age. It indicates a state of mind without equilibrium. It is to be agitated, ill at ease, fussy, nervous. The preventive and the cure is to remember that we are children of the Eternal. Our lives must be rooted in eternity. We have already entered upon eternal life. Why rush? All eternity is before us and around us.

God is eternal, the one who was and is is to come. If we expect to connect with him, it must be upon this plane, eternal life. Our life is hid with Christ in God, and when Christ who is our life, shall be manifested, then we shall also be manifested with Him in Glory. Eternal life cannot be hurried. God is never in a hurry. Not that he does not often bring things to a swift conclusion, but he is himself unhurried. His purposes were formed in eternity. They will be consummated in eternity. His plans are long plans. He is the God of the ages. His purposes are long in maturing. Otherwise they would be ephemeral and little worth.

Wait on the Lord. Don't start the day without him. Don't start anything without him. Don't think that you haven't time to stop and talk with him. Some of us have found that we save time by waiting on him. That it is an absolute waste of time and of life not to wait on him. Yes, it is still true that they who wait on the Lord shall renew their strength. In this way we mount on eagle's wings, we run and are not weary, we walk and do not faint. You will be astonished and mightily helped if you will get your concordance and look up simply the passages in the Psalms which speak of waiting on God.

And when you read His word or pray to Him, don't be in a hurry. Don't rush to get through. Don't rush into His presence, and don't rush away. Such an attitude of mind will make it impossible to realize His presence, or to receive any benefit. You cannot be thoughtful if you are in a hurry. And you cannot be in a receptive state of mind if you are not thoughtful. "Be still and know that I am God." "In quietness and confidence shall be your strength." Jehovah is in His holy temple, let all the earth keep silence before him. The worlds in space move in silence before him. Tread softly.

THOUGHTS ON WORSHIP

(By Eldridge B. Hatcher)

The Shining Face

Just outside of Theodore Roosevelt's office in the Metropolitan Life Insurance office in New York City sat a young woman at a desk. Visitors to Mr. Roosevelt reported first to her and she made this statement:

"People would often go in to see Mr. Roosevelt with calm, undisturbed countenance, but upon coming out their faces would be almost ablaze, as if they had seen a vision or had had a thrilling experience." Ah, they had come in touch with a tremendous personality and they came away with the light shining in their faces.

This was an earthly light. But the light which was upon Moses' face when he came down from the mountain was a light never seen upon land nor sea. No wonder his face shone for he had enjoyed the heavenly contact. The light upon his face was but the outbreathing of the heavenly radiance filling his soul. The scriptural promise is that something akin to that soul-radiance awaits the one today who will find the quiet place and hold fellowship with that same divine Friend.

No Temple in Heaven

We read in Revelation that John looked into heaven and said, "I saw no temple therein." Someone has said that this means that there is worship in Heaven always,—and, we might add,—and in all parts of Heaven.

The temple was built originally as the one central place for worship and the ceremony could be performed only in that temple and only at certain times. The temple put a limit on the people's worship. And even today we have our special places for public and private worship.

But in Heaven all limitations will disappear and life in Heaven will be one continuous, joyful communion with God.

Moses Turned Aside

What did he gain by turning aside? He gained communion with God.

Suppose he had not turned aside. He might have done more business that day, but he would have missed the communion. He had sheep business calling him, but he took time and turned aside, and we read that when Jehovah saw that Moses turned aside He talked with him and he talked with God. The burning bush may not be visible today, but in "the secret place" God is waiting to commune with the one who will pause and draw near with shoes laid aside.

To His three apostles Christ said, "Could ye not watch with Me for one hour?" To multitudes of His people today He is possibly saying "Can ye not watch with Me for a few moments?"

AFTER THE BATTLE

(By J. W. Fairchild, Taylorsville, Miss.)

When I was first given an understanding of the Every-Member Canvass, I was sure it would receive the hearty approval of all our people. I could not see how any lover of the Kingdom of God could oppose it, for it is the way the Scriptures teach us to secure finances for carrying on the Lord's work.

It measures up to the rule, "Every man according as he purposeth in his heart, so let him give" 2 Cor. 9:7. No one is "taxed," no one gives "of necessity," but each person decides for himself the amount he will give. It also comes up to the apostle Paul's direction for the collection for the saints. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

The laying up should be done by every one—every member of the church—not just the heads of families. It should be done regularly—"upon the first day of the week." And each should give according to his income—"As God hath prospered him."

The only way I can see for a man to give as God has prospered him is to give a certain per cent. of his income. Under the law covenant the Jews were required to tithe—give the tenth of what God gave them. I know of no specific command in the New Testament to tithe, but if we give as God has prospered us, we must give a per cent. of our income. Should that per cent. be less or greater than the Jews gave? That depends on whether we receive more or fewer benefits under the new covenant than they received under the old. If our benefits are greater than theirs, then we should give more; but if they are less, then we should give less. The apostle Paul tells us the new covenant is "a better covenant established upon better promises." Heb. 8:6. If our laws are better than theirs, (and who would desire to be under that ceremonial law with its sacrifices and offerings?) we certainly should not give less than they. Aren't you glad you are under the covenant of grace and love? Then prove it by what you give.

But the Every-Member Canvass does not demand that anyone tithe. That is a question for each to settle with his God. If a man does not want to tithe, let him give weekly the amount he purposes in his heart to give.

This plan of giving squares with the law of justice. Instead of a few carrying the entire load as is usually the case today, each does his part. Some are not eased and others burdened, but there is equality in carrying the financial load. Thus, each member becomes a partaker of the blessings received both in the sowing and the reaping.

Again, this plan recognizes the sovereignty of each church. When the contributions are received, the church itself decides how they shall be distributed—what per cent. shall be used for local expenses, and what sent for other activities of the denomination.

How can anyone object to a plan which is so reasonable, scriptural and just? Yet some Baptists do oppose it. I have been astonished to find bitter opposition to it in some churches.

You ask why some Baptists oppose it? It appears to me there can be but one answer to that question. They do not understand it. It is natural for people to oppose what they do not understand. I do not think any child of God can oppose it when he understands it. I was trying to use the same method of raising funds in the churches of which I am pastor before the Convention suggested it.

I am not writing this to assist you in the one week's campaign. That will be over before this reaches you. But I am writing to ask that if the results of that canvass are not satisfactory that you do not become discouraged and give up the fight. If you met with opposition, know that it arose from misunderstanding, and go to work to remove the misunderstanding. When that is done, put on another canvass. If at first you don't succeed, try, try again. Our financial difficulties can not be removed by one effort. Victory does not come that easy. It will take teaching, training, drilling, and many battles. And we are sure to lose some battles, but we shall not lose the war.

You will find good brethren who will refuse to sign a pledge. They have prejudices, if not conscientious scruples, against signing a church pledge, though they have none against buying a car on the installment plan. Well, do not argue with them about it now. Just encourage them to do regular giving. It is the giving that counts, not the pledge. And let us remember that when the pledges are signed, our work has only begun. How easy it is to get some people to sign a pledge. They do so without considering its obligation. They do not realize the sacredness of the pledge. They must be taught that of all their financial obligations this is the most sacred, and must be given preference over all others. It must be met first. It is a pledge to God, the proof of our love to Him, and if we put anything before Him we are not worthy of Him.

SOME PARAGRAPHS OF GENERAL INTEREST

(By J. H. Rushbrooke, M.A., D.D. General Secretary of the Baptist World Alliance)

The President in Japan

Dr. Yugo Chiba, who represents Japan on the Executive Committee of the Baptist World Alliance, writes an enthusiastic account of the welcome given to Dr. and Mrs. MacNeill in that country and the inspiring effects of Dr. MacNeill's presence. Letters from China indicate an intense interest in the President's coming, and a strong desire that he should extend his visit so as to reach districts not originally included in his programme.

General Secretary's Visit to the West Indies

The General Secretary was recently invited by the British Baptist Missionary Society to visit Jamaica with a view to aiding the solution of some difficult administrative problems which have arisen in the Island. Since such a visit would bring him into personal association with the largest Baptist Convention in the West Indies, and offers a prospect of rendering the kind of fraternal service for which the World Alliance exists, he has, with the approval of the Committee, accepted the invitation, and left England on the 20th of October. He is expected to be back in London at the beginning of December. Mr. T. S. Penny, J. P., a former President of the British Baptist Union, is sharing Dr. Rushbrooke's journey and responsibility.

Disaster to Baptists in Honduras

The Rev. Robert Cleghorn writes under date 18th September: "I am sure you have heard of the awful catastrophe that has befallen Belize.

"About 75% of the people are homeless, and it is estimated about 2,000 killed.

"All our Baptist churches and school rooms are demolished; also all our Mission Houses wrecked.

"We have been a self-supporting mission for about 70 years, but now all means of support being taken from us, and our people poor, unless we can get some aid from our Baptist friends in other countries to whom we now appeal, we

(Continued on Page 6)

Housetop and Inner Chamber

Dr. O. C. S. Wallace is back in his pulpit at Eutaw Place Church, Baltimore, after an extended illness. And they say he has passed his seventy-fifth birthday.

Today when so many business institutions have failed, it is a joy to recall the words of Jesus, "On this rock I will build my church and the gates of hades shall not prevail against it."

Arkansas is to have a lady Senator in the U. S. Congress. Mrs. Carraway is to fill out the unexpired term of her late husband, continuing till 1933. Georgia alone has had a woman in the Senate and this for the term of one day.

Friends of Prof. and Mrs. P. H. Eager, of Clinton, sorrow with them in the loss of their oldest son, I. W. Eager, after three months of suffering. Sympathy and prayers also for his wife and four children go out from many hearts.

The report of the Practical Activities Department at the Baptist Bible Institute shows 32 professions of faith in the week ending November 28. There were 72 personally dealt with, 92 sermons and addresses, 900 people attending the mission services and 296 Gospels, tracts and Testaments given out.

Listen, beloved: Do you want a copy of Bunyan's Pilgrims Progress in a \$5.00 deluxe, illustrated edition? It makes one of the best Christmas presents we have ever seen. You can get it without its costing you one cent. If you will send us four subscriptions to The Baptist Record and eight dollars to pay for them, we will send you the book, prepaid, without any cost to you.

Somehow, this news item seems to have been lost in passage. It is worth passing on now. "The W.M.U. of Calvary Baptist Church at Silver Creek, Rev. Mark Lowrey, Pastor, had with them Dr. R. A. Kimbrough, of Charleston, as speaker in the interest of the Every-Member Canvass, and the unified budget. His talk was greatly enjoyed by all whose privilege it was to hear him."—Reporter.

Listening to the cry of those who think educational institutions should not be included in the financial budget of the denomination, the Louisiana Baptist Convention at its recent session decided to drop their three colleges from the State Budget. They must hustle for themselves. The budget for the coming year in Louisiana, for denominational work in missions will be \$120,000. We predict they will have just as much trouble raising it since the schools were left out as before.

Rev. S. V. Gullett, of Blue Mountain, was last week re-elected Chaplain of the State prison farms. He has served four years if we remember correctly and is known as the prisoner's friend. There were last year many conversions among the prisoners, and they are directed in the conduct of worship among themselves. Brother Gullett has much traveling to do to meet his engagements at the different farms and preaches several times every week.

"I exhort therefore that... prayers... be made for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus." Are you praying for world peace? Maybe there is more responsibility upon you in this matter than on those who meet in Geneva in February. The Psalmist says of God, "He maketh wars to cease unto the ends of the earth. He breaketh the bow and cutteth the spear asunder. He burneth the chariots in fire." Here is your disarmament conference. Talk it over with God.

Authorized by the Louisiana Convention, their executive board passed a resolution to sell the hospital property at Alexandria belonging to the Convention.

The Convention of American War Mothers recently held in California, declared that they favored the American Constitution, including the Eighteenth Amendment.

The Louisiana brethren have had a layman secretary (Brotherhood) for a few years past, but recently in the effort to economize, his salary was so reduced that he will be able to give only part time to this work.

Some of the country churches, unable to pay their pastors in money, are now paying them in produce from their farms. This is a good way and no country church need let its pastor go unpaid. The year is nearly up.

The round table conference in London to consider measures for bringing peace to India, and what measure of self-government was possible in that country, came to a disappointing close recently. Ghandi has returned to India threatening trouble. The chances are that the British control will be more stringent than before. The chief trouble, from the British point of view, in extending independence is the inability of the various races and religions in India to decide who is to control, or how they are to work together for the common good. If outside supervision were removed from India, there would soon be a kilkenny cat time. The British parliament by an overwhelming vote, stands by the Indian policy of McDonald.

Members of Mississippi Education Association and Governor-elect Conner deserve praise for doing all in their power to have four State Educational institutions restored to the list of standard colleges. The best that could be done was to secure a promise from the Southern Association that as soon as proper legislation in Mississippi removed the schools from political domination a special meeting of the Southern Association of Colleges would be called to remove the ban and restore the institutions to standard grade.

Dr. Webb Brame, of Yazoo City, was a cheerful visitor at Baptist Headquarters last week. He was joyful because his church had met the obligation falling due on church building. It seemed almost a hopeless undertaking, but they began the Sunday with a prayermeeting at the church, the people coming in large numbers through the rain at sunrise. They prayed not primarily for the money but that the Lord would help them to get right with Him. They continued steadfastly in prayer and the Lord heard. Without anybody going out after the money, the money came throughout Sunday and Monday and Tuesday. Some of them had been able to buy no new clothes, but they gave joyfully and the installment of bonds was paid off. It was a victory in more ways than one.

Rev. B. H. Ellis, Ocean Springs, Miss., R. 3, is doing mission work among the Creoles. These are people of mixed Indian and French blood who are exceedingly poor, but responsive to the Gospel. They live near the coast and make a scant living burning wood into charcoal, farming a little, and working in the paper mills at wages which hardly keep soul and body together. Brother Ellis has lived and worked among them for many years, preaching to them, teaching them and helping them in all their problems. He has done this in a beautiful, sacrificial spirit. Now his own son is kept out of college because of the depression. The immediate need of these people is song books. Some church which has a surplus of them would do a good service to send them to him. Or if you want to send help in other ways it will be acceptable. The Convention Board has helped in the past when funds were available.



The Prize Essay Contest for Baptist students of the South will be promoted this year using as a subject for the essay, "National Prohibition, (a) What effect it has had upon the moral life of America, and (b) what can be done to make it more effective." Two prizes of \$100 and \$50 will be given in each State for the first and second best papers. Two South-wide prizes of \$100 and \$50 will be awarded the two best papers among those winning first place in the State contests. Full information will be sent to students who are eligible and interested.

Report comes to us of effort at one of our District Associations by a brother to bring in a report on Prohibition which criticized The Baptist Record for its fight on a dripping wet candidate for office. When report was read the Moderator left the chair and made a red hot speech in defense of the position of The Record, and as a result the report was turned around and passed unanimously.

Mr. Frank H. Leavell sends the following announcement: Student night in the home church at Christmas time will be observed on the night of December 27th. An attractive program has been mailed to all Baptist Pastors in the South who give their full time to one church. It will be sent to all other pastors upon request. This feature has won universal favor and is observed annually throughout the entire territory of Southern Baptists.

A Presbyterian preacher of the modernist persuasion, so The Baptist Messenger informs us, recently wrote an article in a paper in Oklahoma City in which he said that a pedo-baptist is one who believes in foot-washing. It only goes to show how an ignoramus may set himself up to be an instructor in religion, only if he is a modernist. This poor fellow thought that pedo meant foot, when anybody with a good dictionary could learn that pedo-baptist is one who "baptizes" infants. He himself was a pedo-baptist and didn't know what the word meant.

The report of the Mississippi Baptist Convention Board for the past year showed only 39 baptisms by pastors who are partly paid out of State Mission funds. There are 39 pastors whose salaries are partly paid by the Board. This number of baptisms is distressingly small. More than this ought to come of the work of one good evangelist. A comparison with work done in the neighboring State of Tennessee shows us at a decided disadvantage. In Tennessee the Board assisted 87 pastors as against our 39. They had 1802 baptisms as against our 49. They received 1041 by letter as against our 88. Our Board appropriated \$9,000 for pastors' aid in 1931 and there were 49 baptisms. Money given to one educational institution results in many more baptisms.

The receipts from all the States of the South for southwide objects which went to the Executive Committee in Nashville in November were \$130,066.37. This was distributed as follows, according to the percentage adopted by the Southern Baptist Convention:

Foreign Missions	\$67,866.19
Home Missions	27,193.39
Relief and Annuity	7,982.45
New Orleans Hospital	2,800.86
Sou. Baptist Convention Bonds	4,662.92
Education Board	3,731.11
Sou. Bap. Theological Seminary	3,857.05
S. W. Baptist Theological Seminary	5,671.90
Baptist Bible Institute	4,467.81
W.M.U. Training School	709.74
American Baptist Theological Sem.	1,222.95

Mississippi sent nearly \$5,000.00 and was ninth in the line of givers.

Editorials

SOUND DOCTRINE

There is nobody who has ever intimated that this writer is guilty of doctrinal laxness, and no defense is necessary along this line. It is comparatively easy to keep one's orthodoxy intact, but it is another matter to walk in uprightness before God. And now we are not saying one word in disparagement of correct doctrinal statement. Its value is proven beyond any question. But what we wish to call attention to is the fact that "sound doctrine," as the phrase is used in the New Testament, has to do not with orthodox statement of belief, but with righteous behavior in the common relationships of life.

The phrase occurs only in Paul's letters to Timothy and Titus. It is well to read the connection and see what Paul means by "sound doctrine." He classes among the things that are "contrary to the sound doctrine," such things as perjury, adultery, lying, manstealing, murder and all lawlessness and ungodliness. I Timothy 1:9-10. Again in II Timothy 4:3 he contrasts the sound doctrine with teaching which accords with their own lusts.

In Titus 1:9 the bishop is exhorted to set the proper example; "not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre, that he may be able to exhort in the sound doctrine." No preacher can effectually protest against evils of which he is himself guilty. And in Titus 2:1 Paul identifies sound doctrine with being "temperate, grave, sober-minded," etc.

No man can make orthodox teaching a substitute for right living. Orthodox teaching ought to be a means to righteousness and not a substitute for it. The Samaritan woman at Jacob's well, as she talked with Jesus, much preferred a theological discussion about the proper place of worship, but Jesus would not let her get away from the fact that she was living in sin. Sound doctrine was much more concerned about cleaning up the way she was living than about clearing up a theological controversy.

BENEATH THE UPPER AND NETHER MILLSTONES

That is where Christian Education is today. Its life is endangered, and some of our Christian institutions are about to have the life ground out of them by two opposite forces.

There has always been a group of people which did not care for Christian Education. There has ever been a prejudice against it in a few minds. This has never been as pronounced as it is sometimes represented in caricature. Stories are told about the man who thanked God that he was ignorant, and that he was getting "ignorunter and ignorunter every day." And we have all heard about the man who boasted that he had never rubbed his back against college walls. Yes, we have all heard of him, but probably nobody has ever seen him. He is simply a mythical character like gnomes, fairies, brownies and such like. But these mythical characters indicate a certain mental characteristic which produced them.

There are good people who do not believe that Christian Education is part of the program of religion, that is, Christian Education in its commonly accepted meaning. We believe these good people are entirely mistaken, but they exercise a hurtful influence upon one department of our denominational work.

The upper millstone is now getting in its work of destruction under the plea of economy. There are people who believe in education, in Christian Education, but they are afraid we have rather overdone the thing. These people are givers and burden-bearers, but they sometimes get weary of the load, and they begin to talk about unloading. And they are apt to get hysterical in a financial storm.

A man or a denomination may do a thing in a moment of fear which will undo the work of a lifetime. He may do that which cripples him for

all future usefulness. The schools which we have are the feeders for denominational life and Christian activity for all the years to come. Religious training of the right kind is impossible without them. Other schools are helped by the fact that they must compete with Christian schools. Other schools, without the competition of Christian schools would not be amenable to Christian sentiment. The teaching in all of them is beyond the control of organized Christian sentiment and in many cases is hostile to orthodox Christian teaching. If we lose our Christian schools, we are at the mercy of those that have no sympathy with our ideals.

The loss of Clarke College to the denomination is a serious blow to all our work. Some brethren are doing what they can to make this loss good by continuing the school under other management. The loss of any other institution would be a calamity from which we would not recover for a century. May the God of all wisdom and grace help us to save them all from being crippled.

A CROWN OF RIGHTEOUSNESS

In the New Testament, as in the Old, there are two words for crown, and they have different meanings. They are not to be confused.

The Greeks had a word, *stephanos*, preserved in our word Stephen and Stevens, which means a trophy or symbol of success in an athletic contest. It was usually of oak or laurel leaves, and was placed upon the head of the winner in a race. It was highly prized for what it signified, just as a gold medal for declamation is prized, or an award for scholarship, or a Carnegie medal for heroism, or a Congressional medal for distinguished service. It was not necessarily a symbol of royalty, but an award for excellence or success in any competitive effort.

There was another Greek word, the word *diadem*, which is also translated crown, but it has a different significance from the word spoken of above. This word is used only a few times in Revelation, and in no other book of the New Testament. This word indicates the symbol of kingly power and authority. In two of the places in Revelation the crown or diadem is spoken of as being in one case on the heads of the great red dragon, the other on the heads of the beast. The third place, 19:12 contains a reference to Jesus as having many diadems.

The people who are expecting a crown in heaven will have to revise their ideals of what they are going to get, or what they will be entitled to. They are promised no diadem which kings and other rulers wear, but are promised a wreath or crown as a symbol of their success in the contest against evil. And of course, they will get this only in case they win. The idea that we will sit up in heaven with a kingly crown on our heads is a pure imagination and not supported by the Scriptures. But we do have the opportunity of "overcoming," or winning in the fight for righteousness, and if we succeed we will be awarded the distinction that belongs to the winner.

Now, more specifically to the "Crown of Righteousness" which Paul said he had won and which he said was waiting for him.

This is the wreath or *stephanos* which goes to the one who wins in an athletic contest. It is like the award that is given to "Letter Men" in college athletics, which gives them distinction and special privileges forever afterward when games are in progress. That is what Paul was looking forward to. It is in the Sunday school lesson of last Sunday. Paul is nearing the end of the race. He says he has fought a good fight. "Fight" is here used in the sense it is heard today on the athletic field, when the boys say "Fight, fight, fight, Choctaws." It was a good, a glorious fight he was in, one worthy of the best that was in him, one that demanded the best that was in him. Just as boys say "It was a great game, hard fought and well done." Paul says, "I have finished the course." He was likening it to a foot race. I have kept the faith. He had succeeded in keeping the truth unsullied. Henceforth there is laid up for me the crown, not a crown, but the crown which was the expected and inevitable result of winning, "the crown."

In this case, in this Christian contest, the crown or wreath did not consist of laurel or oak leaves, but righteousness. This is the award given to the winner. This is the goal of the race. Paul says in another place we wait for the hope of righteousness. He says in still another place, I press on to the goal for the prize. And this prize is righteousness, the righteousness which comes by faith in Christ. This is the end of the race. This is the desire to be attained, righteousness, the restored likeness of God, the measure of the stature of the fulness of Christ. The Kingdom of God is righteousness. God will give it to the winners, even to all who love His appearing. To keep the faith is to win the crown.

THE CROWN OF LIFE

Notice it is the crown of life, and not a crown of life, for reasons we shall see later. If your version reads it differently, you need a better version. John and James say "the crown of life," just as Paul speaks of "the crown of righteousness." You see where Paul puts the emphasis, and you see where James and John put it; the one on righteousness as the end to be attained, the others on life as the prize to be reached.

Here is what James says, "Blessed is the man that endureth temptation (or test, or trial); for when he hath been approved he shall receive the crown of life which the Lord promised to them that love him." The whole epistle of James deals with the matter of undergoing and successfully enduring tests. And this is what is found in the Revelation given to John (Rev. 2:10), "Be thou faithful unto death, and I will give thee the crown of life." This is a part of the letter to the church at Smyrna which is passing through tribulation. Endurance and patience are the qualities which are here brought into requisition. It is not primarily how fast you can run, but how long you can stick to it. It recalls the words of Jesus who said, speaking of the tribulations which were coming upon Jerusalem, "In your patience ye shall win your souls."

Notice the word, win. Again we are carried to the athletic field. Again we are reminded of the song, "Soldiers, fight to win." Paul said he had won in the contest, the race course, and his crown or wreath of victory was Righteousness. James speaks of one who wins in the fight, stands the test, and his prize is "the crown of life." In the letter to the church at Smyrna it is the Lord who is speaking and he says the winner, the one who is faithful unto death, will receive the crown of life.

Some things must be noticed and not overlooked: He does not say until death, but unto death. That means in the face of death. One must look danger in the face and not flinch. He must not turn aside from the faith or duty and faithfulness even when it leads straight into the jaws of death. There must be no turning back. It reminds us of the words of Jesus when talking about going to Jerusalem to die, about taking up the cross, he said, "If any man lose his life for My sake and the Gospel's, he shall find it." The way through death is the way to life, if that death lies in the path of duty.

Faithful means loyal to duty and to the Lord; it means steadfast in the purpose and unswerving in our faith in Him and devotion to Him, undeterred by difficulties and afflictions. Or as James puts it, standing the test, till God puts on us His O.K., His testimony of approval.

The crown of life is what we are now particularly interested in. The award to the winner here is the largest measure of life; being alive from center to circumference, from top to toe, from our hearts to our fingertips, to be charged with the dynamic and electric fluid of life. It is to be surcharged and overflowing with vitality. It is to be supplied with spiritual vitamins, till our whole being tingles with life and the joy of living, *joie de vivre*.

Jesus said, I came that they might have life and might have it abundantly. No one can read John's gospel or the book of Revelation without feeling the thrill of the new life. The word runs through the books like a thread of gold. The bread of life, the water of life, the river of

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life, the word of life, the Spirit of life, the book of life. But in the phrase we are studying, "the crown of life," it is set forth as the great aim and end of the Christian race, the goal to be achieved by faithfulness and endurance. It is at the end of the course. He will show us the path of life. And Jesus says, I am the way, the truth and the Life.

James says the Lord has promised it to all who love Him.

HOW THE BOARD WORKS

That the brethren and sisters over the State may know how the work is carried on by the Convention Board, the following lines are written about how the Board addressed itself to its task at the annual meeting this week. The Board is sometimes spoken of as the Convention between sessions. It is the most representative body of our many Boards in the State and has a wider range of responsibility than any of the rest. There is one representative on the Board from each District Association in the State nominated by the Association and elected by the Convention.

There are about seventy of these members and last night (Monday night) when they met there were about nine-tenths of them present. The annual meeting opening at night is preceded by a meeting of the Executive Committee of the Board which consists of about six members from various sections of the State. These six had met in the afternoon and laid out a general plan for the Board's work, so arranging as to save the time of the Board in full session. The full Board usually holds three sessions, one at night, one the next morning and a third in the afternoon. Sometimes another session is necessary, making four.

Last night the Board met in the usual place, one of the Sunday school rooms of the First Baptist Church in Jackson, where a sufficient number of rooms are available for committees. The Pastor, Dr. W. A. Hewitt, greeted everybody who came and was a gracious host to all. Most of the brethren were prompt in coming in and the meeting began with a song service conducted by Pastor A. S. Johnston, of Mt. Olive. Dr. Kimbrough read a few verses of scripture and Dr. M. O. Patterson, of Mississippi College, led in a fervent prayer.

Dr. R. A. Kimbrough was elected President of the Board for the ninth time, and Rev. W. E. Lee, young as he is, was elected for — well, nobody could remember, or was willing to say, how many times. The first business was the election of an Executive Secretary of the Board, which was done without hesitation. Dr. R. B. Gunter was elected for the twelfth year. This election always comes early in the meeting so that the Secretary may be free in his counseling with the Board in its plans of work.

Dr. Gunter expressed his acceptance of the position and his appreciation of confidence. Here are some of the matters of information which the Secretary brought to the Board. The collections for missions in every State in the Southern Baptist Convention are behind what they were last year. Mississippi is not lonesome. The Convention Boards of only two States are out of debt, Mississippi and Maryland. Our Board barely got by without a debt and little money in the treasury. For a time it looked like a debt was inevitable. By order of the recent Convention, our appropriations will be limited to the receipts of last year. Last year the appropriations to State Missions were \$38,000. Dr. Gunter recommended that appropriations should be to strictly mission fields. Increased giving depends on doing mission work and avoiding deficits. To disregard instructions of the Convention makes trouble. Continued deficits mean bankruptcy. Plan to perfect the Every-Member Canvass. Work it thoroughly and you will be amazed at the results.

Among those present were two ladies, Mrs. R. A. Kimbrough and Mrs. C. Longest, to present the report and request from the Woman's Missionary Union. The women of Mississippi have given the past year \$22,000. They ask an ap-

propriation of \$7,000 for their work for 1932 to cover salaries and expenses. This was referred to the Budget Committee appointed latter.

The recent Convention instructed all other Boards to prepare and submit an operating budget for each year to the Convention Board. In accordance with this the Mississippi Baptist Home for Children, better known as the Orphanage, submitted its budget. They will operate according to receipts of last year, \$27,000, of which only about \$5,000 came through the Cooperative Program. Expenses were over \$31,000. The surplus of former years was drawn on. Every member of the Orphanage Board pays his own expenses when attending meetings of the Board. The Thanksgiving offering a year ago was \$8,000; this year only \$3,000. Mother's Day collections have been abandoned. Tell us how we are to take care of these 250 children with others applying. Continue to send in Thanksgiving offerings through Christmas.

Dr. H. L. Martin, Secretary of the Education Commission, reported that Mississippi College had sold about \$20,000 of its endowment bonds to take up new bonds of the Education Commission, thus enabling the Commission to meet some of its obligations. The Commission has not defaulted. The interest coupons on bonds have been paid as presented. Some have not been presented as yet. December receipts have already been drawn on to meet past due obligations. In 1932 the Education Commission will have obligations to become due amounting to \$130,000. The receipts from the recent campaign for Education were so far a little less than \$10,000. Dr. Martin requests the Convention Board to appoint a special Committee of seven, chiefly pastors, to cooperate with the Education Commission in an advisory capacity. They need not necessarily be members of the Convention Board.

There were present at the Board meeting several brethren who came to enforce their applications for assistance for 1932. Each was given five minutes. Pastor J. L. Boyd, of Bowmar Avenue Church, Vicksburg, made the statement for his church, as in a mission field, struggling, ambitious, deserving to live. They want help on their building debt. Deacons from North Side Church, in Jackson, supported their appeal.

President Dansby, of Jackson College, negro Baptist school, explained their plan to help negro preachers and asked for \$25.00 a month to assist them.

Among the visitors introduced were Mr. W. E. Holcomb, President of the Convention, O. H. Miller, Superintendent of the Orphanage, D. M. Nelson, President-elect of Mississippi College, M. P. L. Berry, President of Hillman College, B. H. Lovelace, pastor at Clinton, C. H. Nelson, C. E. Bass and the Editor.

About eight o'clock the work of the Board was distributed to eleven committees, and adjournment was taken for an hour that these committees might work out their plans. The Committees were as follows: On Budget and Allocations, Nominations and Salaries, Pastoral Aid, W.M.U. Work, Board's Property (including buildings, Book Store and Press), Baptist Record, Every-Member Canvass, Student Work in State Colleges, B.Y.P.U., Sunday School Work, Church Building Appropriations, and Budget of Institutions. — More later.

The Foreign Mission Board in Richmond reports receipts from May first to December first this year of \$293,337.54. This is about \$58,000 less than for the same period last year. From Mississippi the receipts for this period this year were \$11,705.68, as compared with \$19,774.18 last year.

Another man who is rejoicing in victory over debt is Pastor J. P. Kirkland, of New Albany. And his people rejoice with him. The time had come for meeting a bonded indebtedness on the Church building. It seemed utterly impossible and many people did not hesitate to say so. But the pastor and people labored and prayed and the Lord gave the victory. They are now singing the doxology. Rejoice with those who do rejoice.

AVOIDING DEFAULT

Only the briefest statement can be given at this time in regard to our Education work, to inform the brotherhood as to the exact situation. A more complete statement will be published next week.

In accordance with the expressed desire of the recent State Convention, the Executive Committee of the Mississippi College Trustees purchased enough of the Commission's latest bonds to provide the Commission with \$16,050.—an amount sufficient to pay \$15,000 of the maturing Mississippi College bonds together with the interest (\$1,050) on the entire balance (\$35,000) of the Mississippi College bond issue. Unable at this time to sell further securities without too great a sacrifice, the said Committee arranged with the holders of \$20,000 of these old bonds to carry them for one year—the Commission to take care of the interest accruing semi-annually, while Mississippi College put up \$20,000 of its endowment securities as collateral guaranteeing the payment of the \$20,000 bonds carried over for a year by the holders.

Utilizing all its resources—amount from Special Cash Campaign (about \$10,000) to date, receipts from Cooperative Program and a part of its anticipated receipts for December, the Commission has been able to pay interest on all the bond coupons which have been presented to date, as well as interest on its outstanding notes to two Hattiesburg banks and the Merchants Bank & Trust Company of Jackson. But in order to effect renewals of these notes, the Commission found it necessary to sign several short-term notes which will require the raising of considerable sums of money within the first four months of the year 1932. Of course, too, the interest on all our outstanding bonds maturing June 1, 1932, must be anticipated and provided for.

In brief then, we may state that the total obligations of the Convention through its Education Commission for the year 1932 will approximate \$130,499.08, at least half of which will be due within the next six months.

more detailed idea of the situation confronting us will be given in next week's Record.

—H. L. Martin, Sec'y.

Attention Treasurer: If you have received notice that your church comes under the new ruling for The Baptist Record as recommended at last State Convention, please let us know the wishes of your church in the matter just as early as possible.

SUNDAY SCHOOL ATTENDANCE — DEC. 6

Jackson, First Church.....	762
Jackson, Calvary Church.....	886
Jackson, Griffith Memorial Church.....	410
Jackson, Davis Memorial Church.....	381
Jackson, Parkway Church.....	190
Jackson, Northside Church.....	73
Clinton Baptist Church.....	301
Meridian, First Church.....	772
Offering.....	\$74.91
McComb, First Church.....	600
Offering.....	\$27.73
Columbus, First Church.....	846
Bay Springs Baptist Church.....	143
B.Y.P.U. Attendance December 6	
Jackson, Griffith Memorial Church.....	162
Jackson, Davis Memorial Church.....	147
Bay Springs Baptist Church.....	58
Columbus, First Church.....	230

PRACTICAL ACTIVITIES DEPARTMENT REPORT—WEEK ENDING DEC. 5, 1931 BAPTIST BIBLE INSTITUTE

Leader's reports.....	22
Individual reports.....	119
Assignments met.....	161
Sermons and addresses delivered.....	72
People attending services.....	772
People dealt with personally.....	75
Number professing conversion.....	47
Gospels, tracts and Testaments given out.....	256

Continued from page 2

can never hope to repair our Buildings, and carry on.

"We had five church buildings along with school-halls—two in Belize—three on the banks of the Belize River, all gone.

"Can the Baptist friends in England render any assistance?"

Possibly Baptists in other lands may also wish to do so. Money is not just now plentiful among our people, but a need such as this will appeal to their hearts.

Programme of Berlin Congress

The Programme Committee of the World Congress to be held in 1933 includes the following members, in addition to the President and the Secretaries of the Baptist World Alliance: Dr. J. H. Franklin, the Rev. Gilbert Laws, Dr. W. J. McGlothlin, and Dr. F. W. Simoleit.

Refugees from the U. S. S. R.

The Rev. J. S. Osipoff, of Harbin, China, sends an interesting letter containing vivid pictures of the effects of relief money transmitted to him.

In one case a young refugee (A. Vinokuroff) has been enabled to go on to a Bible School in North Carolina, U. S. A., for a course of study in order to become a preacher. Refugees in the city of Mergin, where over three hundred of them are settling down, have been provided with ploughs and harrows. Eight families of refugees have been enabled to obtain food and to pay the fees for legal documents permitting them to settle. The refugees from Russia of German nationality were expected to leave for Mexico in October or November, but the trouble between China and Japan will probably detain them.

A Fine Example From China

Dr. Herman C. E. Liu, President of the University of Shanghai (formerly Shanghai College) writes in a letter to me:

"Just now we are conducting a flood relief campaign, to which the faculty and students are responding enthusiastically. The college students were vegetarians for three days, in order to save the money usually spent for meat. I wonder whether you can do something in England. The Baptist Alliance is trying to line up something in China."

It may be remarked that the B. M. S. of England has appealed for help to the flood victims.

Rev. Adam Podin's Quarter of a Century of Work "Tekaya," the organ of the Baptists of Estonia, publishes special articles with excellent portraits of the Rev. Adam Podin and his wife, Mrs. Emilie Podin, on the occasion of the celebration of the twenty-fifth anniversary of the opening of his remarkable mission work for lepers and prisoners. The articles are illustrated by numerous pictures, including one of the birthplace of Mrs. Podin and another of a reception given by a group of lepers to whom Mr. Podin has dedicated so large a part of his activities. Another aspect of his work is commemorated by a picture of the building in Keila which has been the home of the Estonian Baptist Seminary for eight and a half years. There is also included a view of the fine new Seminary building recently acquired.

Economic conditions in Estonia are exceedingly difficult, but there is no country in which the work of the Gospel is sustained with firmer resolution and more general self-denial. Nor are there anywhere workers of finer spirit than Mr. and Mrs. Podin.

New Baptist Church in Poland

The Polish Baptists have acquired a new place of worship in the capital city of Warsaw. The building is situated in Wolska Strasse (No. 46) and is to be dedicated on the 1st November. This is an exceedingly important forward movement. The separate Polish Baptist Church in Warsaw came into existence a few years after the war under the leadership of the Rev. B. Spalek, and has steadily grown; but its accommodation has been sadly inadequate. The acquisition of a new home is at once a register of progress and the opening of a larger opportunity.

—BR—

Radio Station WJSV at Mt. Vernon Hill, Va., is used Thursday mornings at 11:30 and Saturday nights 9:30 for preaching the Gospel and giving information about Baptist affairs.

OUTLOOK FOR EVERY-MEMBER CANVASS MOST ENCOURAGING

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(By Walter M. Gilmore, Pub. Director)

The Promotion Committee of Southern Baptists has a special committee on "Survey and Information," of which Secretary James W. Merritt, of Atlanta, is Chairman. It is the business of this committee to collect all the data in reference to the results of the Every-Member Canvass throughout the Southern Baptist Convention November 29 - December 6, and to broadcast the information as soon as possible. Secretary Merritt is on the job and is looking to the State Secretaries to furnish him all available data about the Canvass at the earliest moment possible. Of course the State Secretaries are looking to the Chairmen or Organizers in each Association to furnish them all the data they can gather, and these Chairmen in turn are looking to the Church Chairmen in each case to furnish them with accurate and complete data concerning the canvass in the individual churches at the earliest date possible. All the necessary machinery for gathering these facts has already been set up. It is extremely important that each church make a complete report as soon as possible.

So our office in Knoxville is not attempting to assemble the information. This is all expected to go to Secretary Merritt in Atlanta. However, in order to be able to furnish Dr. M. E. Dodd, Shreveport, Louisiana, with information to broadcast over station KDKH, through the courtesy of Mr. Henderson, each evening during the week of the Canvass, we wired the State Secretaries to give us the general outlook for the Canvass in their respective States. The following telegrams were received December 1st in response to our telegram, and we are glad to pass them on for the encouragement they may give. You will note they all sound the same note of optimism.

Montgomery, Alabama—Very few reports thus far but those received quite hopeful.—L. E. Barton.

Phoenix, Arizona—Arizona making canvass one hundred per cent. Campaign going good. Success in sight.—S. S. Bussell.

Little Rock, Arkansas—Despite heavy rains over State Sunday many churches that began report over half budget subscribed.—B. L. Bridges.

Jacksonville, Florida—Enthusiastic and encouraging words from every section of State stop. Believe it will be week of real victory stop. Cannot report definite results until last of week.—C. M. Brittain.

Atlanta, Georgia—Canvass outlook Georgia exceedingly bright. Church responding with enthusiasm. Specific reports indicate substantial gains in numbers pledging and in total amounts rising spiritual tide accompanying canvass.—James W. Merritt.

Shreveport, Louisiana—Despite general constant rain many reports coming in with excellent results.—F. J. Katz.

Baltimore, Maryland—Canvass is in progress in many of our churches but no definite information obtainable at least until after Sunday. Will write you.—Joseph T. Watts.

Jackson, Mississippi—Everything favorable for Canvass so far except weather. Rained Sunday.—R. B. Gunter.

Kansas City, Missouri—Will require at least one month to give real report from Missouri. General outlook encouraging. People happy in effort.—E. Godbold.

Albuquerque, New Mexico—Canvass progressing hopefully. Cold weather and snow hindering.—J. C. Owen.

Raleigh, North Carolina—Hundreds of churches increased mission budgets. Reports reaching us that numbers of our people are increasing their pledges over last year as Canvass progresses. Outlook is indeed hopeful and encouraging. Nothing in ten years has done as much to strengthen the churches spiritually and to stabilize our work.—Perry Morgan.

Oklahoma City, Oklahoma—No specific news. General condition encouraging for the Every-Member Canvass.—J. B. Rounds.

Columbia, South Carolina—No definite figures

received but all reports are encouraging.—Chas. A. Jones.

Nashville, Tennessee—Report blanks mailed to all churches last week. Have but few complete reports. Churches still working on Canvass. Will be next week before definite information can be given. Prospects fine. Nashville making great advance. Let me hear from Knoxville.—O. E. Bryan.

Dallas, Texas—Rains over State have not dampened ardor of Texas Baptists. Early reports are inspiring.—J. Howard Williams.

Richmond, Virginia—Few reports in. They very encouraging. Some over their goals.—George T. Waite.

—BR—

"FAITH WITHOUT FACTS"

(By L. E. Hall)

A recent issue of The Baptist Record contained an article from Dr. Gunter. The article was a splendid one; but the thing in it that impressed me most was the statement that faith, which is not based upon facts, is presumption. He is correct and that kind of faith is the cause of much of our trouble, at the present time. It presumes that God will help us to do the very thing which He has told us not to do.

Our situation is a singular one. This applies to things both spiritual and material. Our country has more natural advantages than any other country in the world, and Mississippi is in the middle of the best part of it. We have had one of the best crop years ever known to those living. Just look at the country's distress. We are in a worse condition than was Esau. He sold his birthright for a mess of pottage, but he got the pottage. We have been selling ours for a mess of pottage. We have got the mess but we have no pottage. Through our extravagance and our disobedience to God, we are selling our birthright to the Devil for a song, that will never be sung. Our materialistic infidelity in carrying us to ruin. Spurgeon saw it coming fifty years ago and denounced it. Moody saw it coming and deplored it. Talmadge saw it, all around him, and gave it a kick at every opportunity. It is being announced everywhere that there is a falling off of contributions for the support of the cause of Christ. In the face of this, it is certain that more money is being spent by professors of religion, in the pursuit of pleasure, than ever before. All places of amusements are being well attended. Most of those who go to them are members of churches. About two thousand automobiles pass our home every twenty-four hours. It is sad to say that three out of every four of these are not earning anything. They are had for pleasure. They cost at least one million dollars, the expense of operating them is enormous. The amount of money thrown away by those who claim to be God's children would supply all the money that is now needed to pay every obligation that we are under to our creditors.

In a conversation recently had, a friend told me that a certain church had the largest congregations of any church in town on Sunday nights. He said the reason why this was true was because the members were poor and did not have automobiles. He said they went to church because they could not go anywhere else. Homes are not desirable places with many of the professed Christian mothers of this country. This is a lamentable fact. With many of them, it is go, go; on, on; roll, roll; down, down;... to hell. There is nothing but ruin at the end of such living. It is time that somebody was saying or writing plain facts. It is not a question of falling from grace. It is a question of falling, without grace out of a church, into hell.

There is a general falling away from everything that is good. I do not mean to discredit the Church of God. There is nothing on this earth that will measure two inches by the side of it, while it rises above the sky. But "faith without facts" is presumption, whether in the church or out of it. "There are a few names in every Sardis." The sooner they are heard from the better it will be for all concerned. Referring to the article of Brother Gunter in The Record of November 26, I want to say that the article is

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one of the very best that I have seen and I would be glad that everyone who has not read it would use their first opportunity to do so.

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WINTER AT THE BAPTIST RESCUE MISSION

It is always hard to see men homeless and destitute. Their very discouragement saddens us, but to face scores of men daily suffering from the pangs of hunger makes an appeal that is irresistible. We have been giving from ninety to one hundred meals a day besides bread and coffee night and morning to all that come, but many were being left too hungry for our comfort. We have, therefore, from the very distress before us, been forced to practically double our efforts at meeting their physical needs. And this we are doing by having a noonday thirty minute Gospel meeting followed by a substantial meal to all who come. Thus our opportunity to do them a spiritual good is greatly increased. This also opens the way to our giving aid to families as needy as these men, for distress is all about us.

No money was on hand for this increase in expenses, but so far we are paying as we go, and must continue to do so. Yet it is perfectly clear to us that we shall be called upon to care for greatly increased numbers above those even now daily coming to us. Hence, this statement so that the friends of this institution and its work may know how greatly we shall need their help through this stressful period. Daily appeals for help even beyond what is here detailed make us long to be able to double what we have ever done. Surely "a great door and effectual is opened to us" amidst difficulties quite beyond our strength, but not beyond the strength of Him in whose name this work is carried on. Our one hundred and sixty beds need at once to be increased to at least two hundred. The Lord's leading has been evident. His blessings continuous. We must continue to make this mission a rescue and light-house to wearied, discouraged men—sailors on life's seas.

—J. W. Newbrough,
Supt. Baptist Rescue Mission.

140 Esplanade, New Orleans.

SHALL WE PUT HIM OUT?

May I have the privilege of making a slight correction? Under "Convention Cullings," in the last issue of The Record, I was quoted as saying that a church member whose name was not on the treasurer's book should be put out. What I actually said was that "if his name was not on the treasurer's book, I didn't consider him to be in good and regular standing."

This statement alone without reference to anything else that was said might still give the wrong impression as to my attitude. I realize that there are some people who are absolutely unable to give, and even have to be helped by the church. Some people use poverty as an excuse for not giving. Many of them need to read the story of how the widow of Zarephath gave to Elijah when she had only a handful of meal between her and starvation.

I do not want the impression to go out that I favor turning all members out of the church who will not give. My position is, and what I intended to urge, was that committeemen in the Every-Member Canvass should work tactfully till every member in every church either falls in line or decides that he is in the wrong church. Don't put him out, but if possible put him in good and regular standing by getting him lined up with the denominational program. A man who can give and will not give has a mighty poor brand of religion if he has any at all. There may be grounds for turning such a member out of the church.

Let us push this Every-Member Canvass in earnest and in the words of Carey: "Attempt great things for God and expect great things from God." We may expect depression, drought, boll weevils and other curses as long as we continue to rob God. When we do our full duty we may expect "such a blessing that there will not be room enough to receive it."

Clinton, Dec. 3, 1931. —M. P. L. Berry.

PARABLE OF THE UNJUST STEWARD

1. Luke 16:1, 12. Stewardship is a fact, for God created us, preserves us, and redeemed us. He holds an absolute title.

2. Dishonest men are shrewder in their manipulations than Christians are in their religious work. V. 8.

3. The people who are blessed by our ministering to them with our money, if they go before us, will welcome us to the heavenly home. V. 9.

4. The use of money is a test of character. The faithful trusteeship of money is proof that the trustee is doing the greater things of justice, mercy and love. V. 10.

5. If we don't serve God with our money our spiritual blessings will be limited. V. 11, 12.

The above parable brings a timely message to those who are considering whether they will support the Lord's work for 1932.

Your's for the Master's use,

—J. P. Williams.

"MAINTAINING THE GLOW" BY A PERSISTENT, TACTFUL, SUSTAINED FOLLOW-UP

(By F. F. Brown, Executive Secretary)

My judgment is that Sunday, November 29th, will be remembered as one of the high days in the life of our Southern Baptist churches and people. None of us will ever be able to evaluate all of the mighty forces that united their strength in making the day what it was. There was importunate prayer on the part of great numbers of our people. There was a re-consecration of life and a new surrender of our wills to Divine guidance. There was a spirit of cooperation on the part of the various groups in our denominational life and on the part of our people that will long be remembered. There was a quiet enthusiasm which kept a steady glow in all of our hearts. There was back of that day a period of instruction and preparation that led us all toward a definite objective—An Every-Member Canvass in Every Baptist Church.

At this time none of us know what the financial results were. The reports from many sections will be slow in reaching the various headquarters and fragmental when they do come, but there are some results that we are confident of even now, and yet they are results that cannot be totalled on an adding machine because they are intangible, spiritual results.

Right now I am concerned that we shall "maintain the glow," as one of the New Testament writers states it, that in the days that are ahead our organization be kept intact and that we maintain a steadfast purpose to realize under God's guidance and with His help the purpose toward which we have been leading—An Every-Member Canvass in Every Baptist Church. This means,

1. That in the churches where every member has not been seen, those responsible for the Canvass will not stop until every member of the church has been visited and some kind of response been secured. This is not going to be easy. Many of them are indifferent and not responsive; they may not receive the Committee very cordially. It will require the grace of God in our hearts to stay with the task until that group in every church, which rarely, if ever, contributes to the support of our work, is actually seen.

2. The churches which did not make a canvass. There may be a number of reasons for their failure to make the canvass on the 29th. Possibly they did not have preaching service on that day. It may be that they were not organized and trained for it. No matter what the reason, let us keep in mind that they represent a great cross-section of our Baptist life who ought to share in the Every-Member Canvass for every reason for which the Canvass was launched. Prayerfully, patiently, persistently, let us work with this great group of our people.

This sustained effort to follow the Every-Member Canvass through to the end will manifest and reveal the strength of our faith as nothing else has manifested and revealed it since the movement was started. I believe that I express the sincere desire of most of our Baptist people when

I say that we are willing to walk the last mile of the way in this task to which we have placed our hands and around which we have united our hearts. Let us pray daily that God will help us to finish worthily that which we have undertaken and carried thus far so successfully. Let us "maintain the glow."

—BR—

THANKSGIVING NEWS FROM BAPTIST HOME

Many donations came in during Thanksgiving as gifts from W.M.U.'s, Departments of Sunday schools, and from churches. In many cases we could not find the address of the church or an individual of the church to whom we could write to thank our friends for the gift. In behalf of our children—your children—we take this opportunity to thank all our friends for their generous donations. We received much more "bulky" things, such as hay, corn, syrup and canned fruit than we have in the last few years. However, the amount of clothing received is much less than usual, and the indications are that the money collection will not exceed \$2,500.

We pray the Lord will bless every one who contributed anything for the welfare of our children.

—O. C. Miller.

—BR—

MUSINGS OF A CHUMP

I've been doing a lot of thinking about our church lately. Yes, sir. I've been thinking very seriously. Our church is not doing much. Our congregations are small. We are having no additions. Our finances are in a bad condition. No, our deacons are not attending church very well, and some of them never attend Sunday school or prayer meeting. Do they pay? Several of them do not. They say they "deacon" enough to be excused from paying. Oh, no! They never try to get anyone to come to church—that is the Pastor's work. Before we hired him we were told he was a drawing card, but he cannot even draw his salary. It is this way. Mrs. Gabb and Mrs. Blabb are always talking about each other and the other women and keep the women "all fussed up" all the time. Some of the deacons play golf, hunt or fish on Sunday. Well, our pastor is a misfit. He wants us to be religious and that is not what we want.

Yours truly,

—A. Chump.

—BR—

"Books!" That's what the teacher used to say to bring the school children in after "recess." Well, it's a good time now when the football season is over to get in a little work on the "books" before the basketball season has drowned out the school bell.

—BR—

An exchange passes on the information that today only nine nations in Europe have State-supported churches. Four of these are Lutheran, namely, Denmark, Norway, Sweden, and Finland. One is Roman Catholic, Italy. While England supports the Episcopal church and Scotland the Presbyterian Church, Greece and Bulgaria the Orthodox, or Greek. We think this list is incomplete.

—BR—

The story has gone the rounds about the colored man who, when told that ghosts couldn't hurt him, replied, "Yas, suh, yassuh, I know dem hants ain' goin to hurt me, but I'm skeered dey goin' make me hurt myself." There are people today who are more in danger of hurting themselves and the Cause of Christ by their fright over the financial panic, than they are of being hurt by the panic itself.

—BR—

The new club plan, authorized by the Convention for securing subscriptions to The Baptist Record at a reduced rate, ought to appeal to the smaller churches especially. Many churches have said to us that they could not secure ninety per cent of the families on the subscription list, and have asked for some concession to a smaller number. Now, The Baptist Record can be secured for \$1.50 where clubs of ten or more are secured and sent in. Get up the club and send them in. The regular price of the paper for single subscriptions is \$2.00 in advance.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our daily papers carry a small section now that reminds us of the NUMBER of days before Christmas. When we read that we are reminded of our Margaret Fund students that Mississippi women are mothering. At this glad season of the year while you have your sons and daughters at home with you, let your mind's eye look across the way and see the heart throbs of those whose children are absent from them; then take another look into the hearts of the boys and girls that are longing for a mother's tender affection and a father's strong embrace.

Now, I am sure you thank Him that you have an opportunity to cheer and bless these with some token of interest and love, that our Woman's Missionary Union has assigned us.

I am giving you the names and addresses again—lest you forget:

District I—Melvin Rowe, Centenary College of La., Shreveport, La.; District II—Forence Anderson, Limestone College, Gaffney, S. C.; District III—Ruth Anderson, Limestone College, Gaffney, S. C.; District IV—May Elizabeth Ray, Dodd College, Shreveport, La.; District V—Harris Anderson, Emory Medical College, Atlanta, Ga.; District VI—John Rowe, Baylor University, Waco, Texas; District VII—Emma P. Ray, Judson College, Marion, Ala.; District VIII—Estella Ginsburg, Columbia Medical College, New York City, N. Y.

The causes included in the 1931 Lottie Moon Christmas Offering have an item for W.M.U. work on foreign fields. \$2,500.00 is designated for the W.M.U. work in Brazil that our own Miss Minnie Landrum is leading. The item below makes us glad that we are to have a part in her work during 1932.

FLASHLIGHTS FROM STUDY CLASSES

At Santos, the great coffee port, I had a fine class on the W.M.U. Manual. More than forty attended the class, but only ten had the courage to attempt the examination. We asked all the candidates to pass into the B.Y.P.U. room, and to my great surprise we were immediately surrounded with "a cloud of witnesses." The seats, aisles, windows and doors were packed. Men, women and children were eager to see the performance. It was the first time that most of the women had ever tried an examination, and you can well imagine the interest that husbands and children had!

At the suburban church in the Federal District, one of the women dropped her book in the gutter when on the way home from the class one afternoon. On rescuing it, she found it wet and muddy. "What shall I do," she said. "Tomorrow is examination day and I must study tonight." She solved her problem as soon as she arrived home. She put the book under the hydrant and leaf by leaf she washed it, then she lighted her charcoal iron and leaf by leaf she ironed it. She did not sleep that night but spent the hours reviewing for the examination. The next day she made ninety-eight on the test; and one would never believe that her book had been washed and ironed.

At the First Baptist Church of Rio twenty-five tried the examination and twenty-four passed. Several of the women could not read or write, and had to take the examination orally. Dona Deolinda was one of these. She is only seventy years of age! She surprised me because I didn't think she would pass, but she did. She has a wonderful memory, as have many of these people who cannot read. After she had finished the examination, Dona Deolinda said to me, "I'll be

Our Young People's Column

"In quietness and confidence shall be thy strength."

This week it has been my happy privilege to teach a Mission Study Class at Hillman. The thing that meant most to me in my room was a beautiful picture. It was a quiet harbor scene. The reflections were beautiful and my heart drank deeply of the beauty and stillness pictured there. I was delighted to find the name "In Quiet Waters." "Please tell me where you got this beautiful picture," and this is the story that followed from an alert, eager college girl. "When I graduated from high school a lovely lady in our town brought me this and asked me to look at it when I got so fidgety and excited over everything." It is needless to say this college girl loves the picture dearly. It was a real inspiration to me and I want to say to you that in this time of turbulent waters in life—a time of distress, when many hearts are suffering—that the same Jesus who stilled the stormy sea of Galilee can still our hearts today in order that we too, might sail "in quiet waters."

G.A.'s of the House Party will recognize this story on "Quiet Hands." It was written for our Column.

"Once I knew a nervous little seven-year-old girl. She was lacking in control—control of her fingers, her tongue, her tears. Her mother had a thoughtful, understanding heart. One day she said, 'Jean, I have found a verse in the Bible for you and we will learn it and whenever you are fidgety you can repeat it. Here is the verse, 'In quietness and confidence shall be thy strength'."

Little seven-year-old Jean learned the verse and as it permeated her little everyday thought, her little hands became more quiet, her tears less frequent and her tongue more slow with wrong words.

The years passed by.—Little Jean grew up and married a fine man and a lovely little baby girl came to bless their home. One day, someone came and told me that the baby girl had lost the use of her feet—could not even stand.—My heart went out to the dear little mother and I hurried to her house, feeling that everyone would be in dire distress and confusion. Yes, the distress was there—no one could look on those limp little legs without that; but confusion? No! The calmest, most helpful person there was that little mother. And this calmness lasted throughout the illness, about three months. Who can say that this calm, strong, confident attitude on the mother's part did not contribute to the recovery of her baby?

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a thunderstorm.

—Robert Louis Stevenson.

able to read my Bible by the end of the year." I said, "How is that, Dona Deolinda?" She replied, "I am studying. I am learning the letters, and I know all of them now. The only thing that I need to do now is to put them together!"

At present I am trying out an experiment, that of teaching the W.M.U. Manual to twenty-eight preacher boys who are studying in the Rio Baptist Seminary. We meet twice a week and have had already four lessons. I believe their interest surpasses that of any other classes I have held this year. Dr. Muirhead, president of the Rio College and Seminary, says that from now on a course in W.M.U. methods will be required of the Seminary students. We think this a splendid idea, because many of these men will be pastors of churches in places where no W.M.U. worker will likely ever go. Much of the progress or failure of the organized W.M.U. work will depend on the instruction that they give.

Sometimes I am asked if Brazilian Baptists like to study. Certainly they have proved to me that they will be able to carry on the work in a pleasing and acceptable way. Many have begged that I return next year and stay fifteen days instead of eight. I'll have to say "no" to some because there are many others saying, "Come; no one has ever taught us." The harvest indeed is great but the laborers are few.

—Minnie Landrum.

Caixa 2655, Rio de Janeiro, Brazil.

Ed.—Miss Landrum is Corresponding Secretary of the W.M.U. in Brazil.

A letter from Miss Mallory a few days ago revealed the fact that we have not reached our quota for Royal Service subscriptions for 1931. We have only a few days left in which to reach our goal. There is no time to lose for at least four reasons:

1—Each renewal or new subscription by you or your society will help your society to make point 5 of the Standard of Excellence.

2—All such renewals and new subscriptions will help your State W.M.U. to reach its ROYAL SERVICE goal for the year.

3—All such renewals and new subscriptions will be invaluable for programs and other society activities throughout the New Year.

4—December is an ideal time to renew or subscribe for ROYAL SERVICE as a Christmas gift to a friend or to your own family. The price is so moderate—only 50c a year—that many friends and families can thus be remembered this Christmas. Make out your list, sending it before "five minutes of twelve" to

ROYAL SERVICE.....50c a Year from
1111 Comer Bldg., Birmingham, Ala.

—BR—

Brethren in their enthusiastic appeals for help to be given work among mountaineers, would have us believe that all great men have come from the mountains. If that were true, why spoil a good work by sending missionaries to them or supporting schools among them.

—BR—

When you contemplate the possibility of closing down a Christian school, remember that it is against the fundamental American principle for religion to be taught in a State school. And you would not be satisfied with the kind of religious instruction given there. Other denominations are not going out of the business of Christian education, and the discontinuance of a Baptist school would mean the flocking of Baptist young people to schools of other denominations. It would be wrong to impose this necessity upon them. And we do not care to lose our young people to our denominational ideals and work.

The Baptist Record

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advance

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sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Up In Memphis

Last week I was in the good city
of Memphis, Tenn., "down in Dixie"
visiting my dear friend, Rev. E. J.
Hill, and family. Bro. Hill has been
unwell for some months and was
in the Baptist Hospital for two
weeks recently. He was at home,
on Jackson Avenue in east Memphis,
when I arrived. He and his good
wife were cheerful and hopeful.

Bro. Hill is one of the best friends
this writer ever possessed. Under
his ministry he began to preach and
for a few years he was tutored by
him, drilled in the fundamental doc-
trines of the Bible—and Hill is a
fundamental of the fundamentalists,
however, he does not spell it with a
big "F." That was fortunate for
me to have a teacher of this char-
acter. A right start is half the
battle.

Bro. Hill is pastor of the National
Avenue Baptist Church. This is a
newly organized church, located in
east Memphis. He has been its
pastor for about one year. During
that time 50 new members have
been added, a good lot has been
bought and paid for and a 60 x 40
foot building has been started. It
is being used but is not finished.
He is a hard worker, too hard for
his present physical condition. He
has a splendid helper in his splendid
wife. May my old friend soon be
well and at work again.

I met some other former friends
while in the city. Dr. and Mrs. P.
B. Trotter. I was their pastor once
at Mathiston, Miss. He is a fine
church worker. He is now prac-
ticing dentistry in Memphis and an
active member of Highland Heights
Baptist Church. Rev. Mr. Curl has
recently resigned the pastorate of
this church, and it is searching for
another. It is a promising field for
hard work.

I visited the Baptist Memorial
Hospital. It is one of the best in
the South. Its recent report to the
Tennessee Convention showed a fine
year's work. I met Miss Josephine
Floyd, a young lady from Coffee-

ville Baptist Church, in training
there, and found her happy in the
work and making good.

Memphis is fast becoming a Bap-
tist city. A number of the churches
have Mississippi preachers for pas-
tors. Among these are E. J. Hill,
J. O. Hill, and J. L. Lott. This fact,
having the good judgment to come
to Mississippi to get pastors, may
account for the splendid Baptist
growth in that city in part at least.

Notes and Comments

Dr. V. E. Boston recently went
from Winona to Clarksdale. Sorry
he leaves this section, but glad he
remains in the State.

Rev. W. W. Simpson, of Calhoun
City, a recent graduate of Missis-
sippi College, is Pastor of Duncan
Hill, but has part of his time un-
taken. He is qualified to do good
work as Pastor.

Coffeeville town suffered the loss
of two of its best women in the last
few days: Mrs. W. B. Riddick, age
72, died Nov. 28th, and Mrs. Worth-
am, age 89, died Dec. 3rd. The for-
mer was a member of New Hope
Baptist Church and Mrs. Wortham
was a life-long member of the Prim-
itive Baptist Church. They were
worthy women, leave a goodly her-
itage in a goodly number of honor-
able children whom they endowed
with a good name. May the Lord
comfort and console the bereaved
ones.

"The New Testament treats first
of Christ's person, in the Gospels;
second, in the Acts, of His power;
third, in the Epistles, we have His
precepts; fourth, in Revelation, His
program, which we cannot yet fully
understand, but which gleams
with the glory which is to be."—Dr.
G. Campbell Morgan.

"Thou canst not toil in vain
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garnerers in the sky."

—Selected.

Rev. J. W. Lee, the much-loved
pastor of Batesville Baptist Church,
is still indisposed. May he soon be
well again.

—BR—

THE MEANING OF CHRISTMAS

—O—

I ask the child, "What is Christmas?"
With arms akimbo, he replies,
"Tristmas is when Santy Tomes,
And brings dollies what tries."

I ask the mother, "What is Christ-
mas?"
She wipes her face and sighs;
"Tis fixing for the kiddies,
And baking cakes and pies."

I ask the father, "What is Christ-
mas?"
He pauses a moment and, "Why,
It's earning more money," says he,
"For gifts that we must buy."

I ask the student, "What is Christ-
mas?"
"Why, 'tis then that home I'll go."
I ask the teacher, "What is Christ-
mas?"
"Oh, it's a holiday or so."

Thus, each in his turn gives its
meaning,
And with each answer I grow more
forlorn;

O, Soul, must thou ask the angels
Ere thou canst know when Christ
was born?

—Bertha Walters, M.S.C.W.

Give Somebody a Bible This Christmas

LIFE STORIES OF GREAT BAPTISTS

Baptist World Alliance Series: No. 1
JOHN BUNYAN

By W. Y. Fullerton, D. D.

—O—

Next to the Bible, the Pilgrim's
Progress is the most popular book
in the world. Written in English, it
has been translated into all the
chief languages of the world, and
into many minor dialects. The Re-
ligious Tract Society, of London,
has itself issued it in 126 foreign
versions, and circulated no less than
a million and a half copies in Eng-
lish. There is even a version in
shorthand.

The author of this remarkable
book was John Bunyan, originally a
tinker of Bedford, who was born in
Elstow in Bedfordshire on an un-
certain date in November 1628, and
died in London on 31st August, 1688.
During the sixty years of his life he
wrote sixty books and treatises, sev-
eral of which are still extant, such
as "The Holy War," "Grace abound-
ing to the Chief of Sinners," "The
Heavenly Footman," "The Life and
Death of Mr. Badman," "The Jeru-
salem Sinner Saved." But none has
achieved an eminence, nor exerted
an influence comparable to "The
Pilgrim's Progress."

"The history of literature is full
of surprises" writes Mr. Augustine
Birrell "but none of them more sur-
prising than this preeminence of
Bunyan after three hundred years.
At the present moment, whatever
it may be a hundred years hence,
Bunyan is as widely known through-
out the English-speaking realms as
an author, as either Shakespeare or
Milton. And if some personal ac-
quaintance with an author's liter-
ary work is demanded beyond the
mere sound of his name, Bunyan
might possibly head the poll."

Two of the greatest English his-
torians bear witness to its worth.
Lord Macauley says "The character-
istic peculiarity of 'The Pilgrim's
Progress' is that it is the only work
of its kind which possesses a human
interest. Other allegories only amuse
the fancy; the allegory of Bunyan
has been read by thousands with
tears. Though there were many
clever men in England during the
latter half of the seventeenth cen-
tury, there were only two minds
which possessed the imaginative
faculty in a very eminent degree.
One of these minds produced "Para-
dise Lost," the other "The Pilgrim's
Progress." John Richard Green
writes to the same effect "The Pil-
grim's Progress is amongst the
realist of English poems. If Puri-
tanism first discovered the poetry
which contact with the spiritual
world awakes in the meanest soul,
Bunyan was the first of the Puri-
tans who revealed the poetry to the
outer world. His English is the
simplest and homeliest English that
has ever been used by any great
English writer: but it is the English
of the Bible. He has lived in the
Bible till its words have become
his own."

That is the secret of it all: as
Bunyan says himself about one part
of his life—"I was never out of the

Bible." And that great writer
Mark Rutherford is right in saying
that "We are now beginning to see
that he is not altogether the rep-
resentative of Puritanism, but the
historian of Mansoul, and that the
qualification necessary in order to
understand and properly value him
is not theological learning, nor in
fact any kind of learning or liter-
ary skill, but the experience of
life, with its hopes and fears, bright
day and dark night."

"Men of intelligence, therefore,"
says another great literary critic
"to whom life is not a theory but a
stern fact, will continue to see in
conscience an authority for which
culture is no substitute, and will
conclude that in one form or ano-
ther responsibility is not a fiction but
a fact. And so long as this con-
viction lasts, the Pilgrim's Progress
will still be dear to men of all
creeds who share it." Proof that it
has been dear to men in the past is
found in the fact that over fifty
pages in the catalogue of the Brit-
ish Museum are devoted to books
about Bunyan and his works. And
the inner reason of all is put by
Robert Browning, into the mouth of
one of his characters who says:—

His language was not ours,

'Tis my belief God spoke:

No tinker hath such powers.

Who then was this John Bunyan?
Already it has been noted that he
was a tinker. He plied his father's
trade as a matter of course. But
that was almost as much an acci-
dent as William Carey beginning as
a cobbler. "Punch," which may fair-
ly be described as the cleanest hum-
orous journal in the world, charac-
terized him, on the occasion of the
celebration of his two hundred and
fiftieth year as:—

Bunyan the Pilgrim, the Dream-
er, and Preacher; Sinner and Sol-
dier, Tinker and Teacher.

There we have it all: and his life
may be divided, as I have elsewhere
divided it, into five sections—The
Early Years; The Five Dark Years;
The Five Bright Years; The Pri-
son Years; The Final Years.

The Early Years need not detain
us long. The only red-haired boy in
his native village of Elstow, he was
the ringleader, having few equals
as he himself says "both for curs-
ing and swearing and blaspheming
the holy name of God." This seems
to have been the total of his sins:
but nobler qualities were evidently
disguised by anarchy of behavior.
It has been well said that his por-
trait shows him rather as having
"the face of a poet and in its pro-
per sense that of an aristocrat, it
might be that of a great Admiral
or General." For three years 1644-
1647 he was enrolled in the Army.
On his return he married his first
wife of whom he says but little in
his writings, though probably the
maid "Mercy" in the second part of
his great Allegory is suggested by
her gentle character.

The Five Dark Years during
which he sought to break away from
his debased life were a desperate
struggle towards the light. Of his
cursing and swearing he was cured

(Continued on Page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR DECEMBER 13, 1931

(By L. D. Posey, Jena, La.)

Subject: John's Vision on Patmos.
Golden Text: Fear not: I am the first and the last, and the living one. Rev. 1:17-18 in part.
Scripture for Study: Rev. 1:4-18; for supplemental study, Rev. 1:1 to 3:22, and then the last four chapters of the Book.

Introduction

The date of John's vision on the island of Patmos, was probably 95 A.D. When last definitely mentioned, in the New Testament, he was in Jerusalem, and not many years after the ascension of Jesus. Reliable tradition has it, that later in life he went to Ephesus, and was pastor there. If that is true, it was evidently after the death of Paul, else he would have said something of it in some of his letters.

Patmos is an island in the Aegean Sea, southwest of Ephesus, and about twenty-five miles from the coast of Asia Minor. John was banished to this desolate place because he preached the Gospel. As Jesus walked with his faithful servants in the fiery furnace, so from the dreary wastes of Patmos he revealed to John the glory world.

It is unfortunate that we have but one Sunday school lesson from this great book of Revelation. Most people find great mysteries in it, and certainly they are there; but in a general way, it is the most easily analyzed of any of the larger books of the Bible.

One of the remarkable things about this book is that it is the only one of the Bible that has a special blessing promised to those who read it, or hear it read; yet, until recently it was the least studied of any book in the Bible. And even now, there are Baptist preachers who say we ought not to try to learn its teachings.

To my thinking the reason why this book is so little studied by men, and so much hated by the Devil, is because it is the one book of the Bible that clearly reveals the Devil's final overthrow and eternal confinement in the lake of fire burning with brimstone. The Devil does not want people to know this, so he keeps them away from this book as much as possible.

The Lesson Studied

The subject of this lesson opens the way for the discussion of the entire book of Revelation; but such a thing is impossible in one Sunday school lesson. John's vision on Patmos caused the writing of the whole book, so it might properly be studied under the subject assigned.

I. The Purpose of Revelation.

The purpose of Revelation is to make known that which must shortly come to pass. That being true, the things revealed in this book are not Chinese puzzles. The simple meaning of the word from which we get our English name for the book, is to uncover and thereby make plain. The unveiling of a monument is a fine illustration of the meaning

of the word.

The same laws of language are to be observed in the study of this book as are used in the study of other literature. By keeping this in mind much confusion will be avoided. Where other than the natural meaning is intended, there will almost without exception, be found some thing that will make known the sense in which it is used.

II. The Source of This Revelation.

The first verse of this book makes perfectly plain the fact that the Revelation was from God the Father to His Son. This was conveyed to John by an angel, and John was to write it out in letters, especially what we find recorded in chapters two and three, and send it to the seven churches in Asia. Jesus himself was the center and sum of this Revelation. By this we are to understand that at the time of this Revelation, the things recorded in the book were future, but in due course of time would be done, and would be manifestations of Jesus in the final consummation of His work before He delivers everything back to the Father. Then will begin that glorious endless future when the redeemed shall be with Christ, and shall behold and share in the glory which he had with the Father before the world was.

III. Genesis and Revelation Compared.

We will miss some of the great truths of this book if we fail to compare some of it with some of Genesis. In Genesis we see man fallen; here we see man redeemed. In Genesis we see the Devil victorious; here we see him bound and cast into the lake of fire that burns with brimstone. In Genesis we see the serpent (Devil) after he has bruised Eve's heel (speaking comparatively); here we see the serpent (Devil) after the woman's seed (Christ) has bruised his head. In Genesis we see Paradise lost; here we see it regained, etc, etc. Had God not given us Revelation, by comparison, the Bible, even the whole plan of man's redemption would have been like a continued story with the last chapter omitted.

IV. Christ in Revelation Compared with Christ in the Gospels.

We shall also miss some of the fine thoughts of this book, if we do not compare Christ as revealed here, with what we see of him in the gospels. There we saw him a helpless babe; here we see him in mighty strength and power. There we saw him clothed in rags; here we see him arrayed in robes of glory. There we saw a few shepherds and wise men seeking a baby in a cow stall; here we see the nations of earth hailing him as King of kings and Lord of lords. There we saw a king seeking to kill him in his innocence; here we see the kings of the earth laying their crowns at his feet. There we saw him nailed to a cross; here we see him coming in the clouds in shining glory.

V. The Letters to the Seven Churches.

The letters to the seven churches spoken of in this book were both fact and type. They were fact in that they were literal or real churches, with definite locations, and composed of men and women. They were types in that there were conditions in them that would predominate in all churches during certain periods of the Gospel age. To make clear, if possible, what I mean, Ephesus was a type of churches generally at the time John was given his vision on Patmos. Their main fault was, they had left their first love. Their zeal was abating and evil creeping in. The church in Laodicea was rich, proud and boastful; but lukewarm and without spiritual power. Christ was on the outside knocking to get in. That is the type of the churches generally at the end of the age, and which Paul described as "a falling away." That we are now in that age or condition there can be no doubt.

Evidently the reason for selecting these particular churches was, first of all, seven is the sacred number for completion. These seven were of churches in general during all the ages. Then the admonitions and warnings were practical and exactly suited for churches in general during the different periods of the Gospel age.

VI. John's Vision of Heaven.

Coming back to the subject as given for the lesson, it is in order to study John's vision of heaven. Just here let me say that what that vision reveals is so far from what we have been taught all our lives, it is dangerous for a person to discuss it just as it is recorded. Briefly stated, we have been taught that the Gospel shall be preached all over the world, men saved, and righteousness predominate in every phase of life for one thousand years. That then Christ will come, the dead be raised, the judgment held, the righteous carried to heaven, the wicked consigned to hell, the world destroyed by fire, after which eternity will begin. There may have been some minor variations, but in the main, it has been taught exactly that way. It was all the teaching I ever had; and I had it from the cornfield type to the D.D. type. Now, the last four chapters of this book give us quite a different picture of the final consummation of present world affairs and the new heaven and the new earth to what has been commonly taught. Briefly stated, there will be two resurrections, with one thousand years between them, during which time Christ will reign on earth, the redeemed of this dispensation reigning with him. After the resurrection of the lost, which will be at the end of Christ's reign on earth, they will be judged and consigned to the lake of fire burning with brimstone. Then the Devil will also be cast into that place. Then with a pure world, the new Jerusalem will come down from God out of heaven, then will begin that glorious eternity never more to be disturbed by sin and Satan. Study the book and see for yourself that this is true.

—BR—

WHAT FUNDAMENTALISTS BELIEVE

—O—

X. Of The Freeness of Salvation

"We believe in God's electing

grace; that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation."

XI. Of Justification

"We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood. His righteousness is imputed unto us."

XII. Of Repentance and Faith

"We believe that repentance and faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilts, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Saviour."

XIII. Of The Church

"We believe that a church of Christ is a congregation of baptized believers associated by a covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its officers of ordination are pastors, elders and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures; we believe the true mission of the church is found in the great commission: First, to make individual disciples; Second, to build up the church; Third, to teach and instruct, as He has commanded. We do not believe in the reversal of this order; we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its co-operation; on all matters of membership, of polity; of government, of discipline, of benevolence, the will of the local church is final." J. E. Heath.

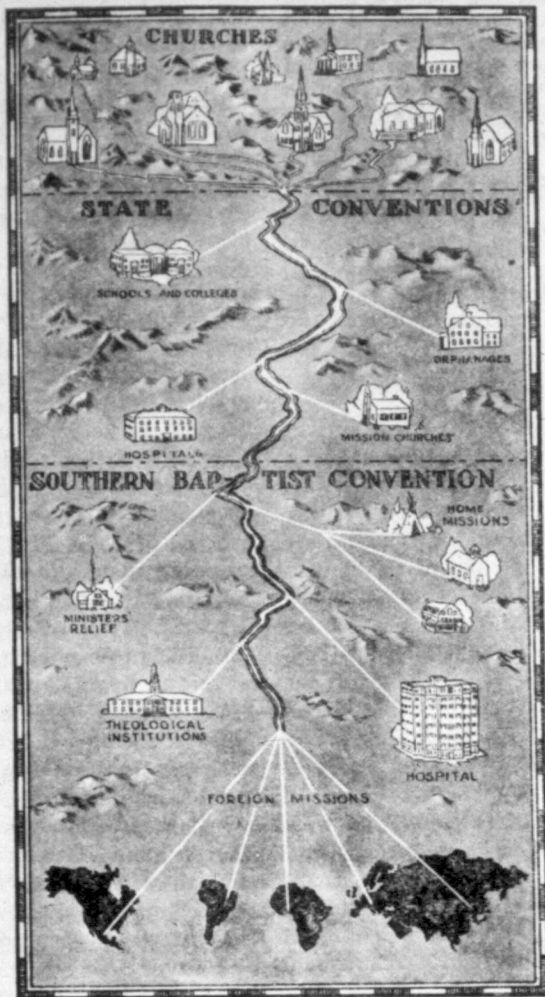
STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

**Malaria
Chills
and
Fever
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It is a Reliable, General Invigorating Tonic.

THE COOPERATIVE PROGRAM The Stream of Baptist Benevolence—Its Rise, Its Flow, Its Destination



From The Teacher by courtesy of The Sunday School Board
The Stream of Southern Baptist Benevolence

REPORT ON THE COOPERATIVE PROGRAM FOR HOLMES COUNTY BAPTIST ASS'N.

Co-Jointly. Operate—To Work. To Produce a Certain Effect. Cooperative—Holding the Power of Acting Together. Program — A Regular Plan of Action in any Undertaking.

Thus: The Cooperative Program, a program in which all concerned may work together to accomplish one end.

The Cooperative Program of Southern Baptists includes seven distinct objects; namely:

State Missions, Home Missions, Foreign Missions, Orphanage work, Hospital work, Christian Education, Ministerial Relief.

Now, the financial goal for Southern Baptists for the ensuing year is as agreed upon at the last meeting of the Southern Baptist Convention—\$40,000,000.00. Thirty-one million dollars of which is for work in the local churches. Nine million

for State, Southwide and Worldwide work.

Southern Baptists gave last year, \$39,337,148.00 for local and denominational work.

At the last meeting of the Southern Baptist Convention it was agreed that no church or Convention would be asked to make any gift so far as apportionments were concerned, but every person was asked to take his Bible, and sit down and open the Book of Books, and ask God to show him his duty, then to do the same. Surely we could not do less than the Bible plan of supporting the cause. Give a Tithe.

This Forty Million dollars is to be used as follows: 55% in State, and 45% out of the State.

Apportioned thus: Foreign Missions, 50%; Home Missions, 23 1/3%; Min. Relief, 7%; Education Board, 3 1/3%; Southern Baptist Theological Seminary, 3 1/3%; Southwestern Seminary, 5 1/15%; Baptist Bible Institute, New Orleans, 3 9/10%; W.M.U. Training School, 8/15%; American Baptist Theological Seminary, 1%; New Orleans Baptist Hospital, 2 1/2%. This allocation of funds in Mississippi is divided as follows:

State Missions, 18%; Christian Education, 28 3/4%; Orphanage Work, 4 1/2%; Jackson Hospital, 2%; Memphis Hospital, 1/2%; Ministerial Education, 1 1/4%.

We are endeavoring in this report to bring our work to you on the ground. That is, we are copying a cut given by Dr. Hight C. Moore, of our Baptist Benevolence Stream, in which drawing is set forth the rise and flow of this stream, and its contribution.

I. We notice the upper section of the drawing. In this section we

Give Somebody a Bible This Christmas

will notice we have the rise of the Baptist Benevolence stream. This stream originates in the hearts of the individual, then in turn is brought into the local church.

We are led to face this fact. Nothing dependent upon the church can succeed unless the church upon which it depends is a success. All of our success in the Christian world is dependent upon the success of the local church. IT IS IN THE CHURCH THAT MEN ARE LED TO CHRIST. IN THE CHURCH THAT ENLISTMENTS ARE MADE. IN THE CHURCHES THAT MONEY MUST BE RAISED FOR THE WORK OF THE KINGDOM. IN SHORT, THE WORK MUST BE DONE IN THE LOCAL CHURCH IF IT IS EVER DONE AT ALL. NO STATE OR SOUTHERN BAPTIST CONVENTION OR OTHER ORGANIZATION CAN POSSIBLY SUCCEED EXCEPT AS THE CHURCHES CARRY ON IN THE WORK OF THE HEAVENLY FATHER.

Thus, we see the importance of the church carrying on for God.

Now, we have, according to the latest figures given out by Dr. E. P. Alldredge, our Southern Baptist Statistician, in our Southern Baptist ranks, 23,721 local churches with a membership of 3,850,486. Over 14,600 of these churches gave nothing last year to Missions and Benevolences, and, according to Dr. Alldredge's estimate, over 2,700,000 members of these churches gave nothing last year to these worthy objects.

Evidently, the church must die as the individual member of it fails. A number of the churches, you notice, are not giving.

II. Let us notice the flow of this stream through the Baptist Sunday School Convention, supplying the various State agencies and institutions with the necessary sustenance. The building to the left of the stream, and at the top of section two, represents our 99 Baptist schools and colleges in the seventeen States and the District of Columbia in the Southern Baptist Convention with an enrollment last year of 27,362 students.

Just below this building is another, representing the (24) twenty-four Baptist hospitals in these States.

To the right of the stream, and in the upper part of section two, there is a building which represents our (18) eighteen orphanages.

Below is another building in this section, a Mission Church. This building represents every phase of our State Mission work.

According to Dr. Alldredge's figures again, Southern Baptists raised last year, for all purposes, including

local church expenses and gifts to all denominational causes, \$37,489,021.28. Of this amount \$30,725,183.86 went to local church expenses; \$6,763,837.42 to all missions and benevolences. In other words, 82% in round numbers of all that was raised by the churches was expended on themselves, while only 18% went to others.

Now, of the \$6,763,837.42 that entered the stream of Baptist Benevolences, and was assigned to the Cooperative Program of Southern Baptists, it is interesting to note how much of that amount was expended on the various agencies in the State where it was raised. It was expended as follows: \$4,443,457.81 in States, while only \$2,320,379.61 reached the agencies and institutions of the Southern Baptist Convention. In other words, \$2,123,078.20 more was spent on the home field than went to save the lost world.

Now, may we look at the lower, and last section of this picture. In the lower section of the picture you have visualized into what the Baptist Society of Benevolence, after it passes through the various State Conventions, pours the remainder of its life-sustaining waters.

To the left is the humble home of an old minister, which represents the Ministers' Relief and Annuity (Continued on page 14)

GOLDEN RULE PHONOGRAPH RECORDS



Mr. Vernon M. Spivey

Favorite sacred songs on phonograph records by nationally known evangelistic singer assisted by trained chorus.

Retain that sacred atmosphere in your home by having gospel songs of the highest type.

Special Reduced Price These records sell for 65c each, or five records for \$3.00. Fill out the following order

blank and check records wanted. There are two songs to each record as indicated below.

- () 1 (I Love To Tell The Story. (Just Over In The Glory Land.
 - () 2 (At The Cross. (Hold To Gods Unchanging Hand.
 - () 3 (Shall We Gather At The River. (Near The Cross.
 - () 4 (Where The Gates Swing Outward (Never. (There's A Cross To Bear.
 - () 5 When The Roll Is Called Up (Yonder. (God Will Take Care Of You.
- () Check here indicates that I want all of the 5 records.

GOLDEN RULE RECORD CO.

226 E. Superior St., Chicago, Ill.
Enclosed find \$..... for which please ship me prepaid.....Golden Rule Phonograph Records.

Name.....
Post Office.....
R. F. D. or St. No.....
State.....

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

Cut yourself?

Don't wait—clean the sore with Tichenor's Antiseptic. Then bandage. This old favorite antiseptic is powerful. It kills germs. Helps heal. Ask your nearest dealer for a bottle.



TICHENOR'S
A POWERFUL GERMICIDE ANTISEPTIC

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Christmas weather today — cold and shivery, and looking like it might snow, though it doesn't do it every time it looks like it might, does it? We've had so much lovely Summer-like weather that we won't complain of this very appropriate and seasonable weather now. And if anyone comes to your door who hasn't got a house or a fire, ask him into the house to sit awhile by the fire, won't you?

Since last week, we have gotten enough and a little over, for the B. B. I. work.

And since last week's paper, we have gotten a good deal of money for the Orphanage as you will see from this week's paper. Six dollars and twenty-five cents from those smart G.A.'s and Sunbeams of Ecru, who made it by picking cotton, three dollars and twenty cents from the State Line Sunbeam Band, and one dollar from the Junior B.Y.P.U. of Mountain Creek, gave us for the Orphans an extra \$10.45, after we had sent our November money. It was meant for a Thanksgiving present, so I did not keep it for this month, but sent it to Bro. Miller. Now, you must not let me down on the December ten dollars, for we don't want to come up lacking at Christmas time. The orphan children have to have Christmas, you know, just like you do, and this will help in it. Much love from,

Mrs. Lipsey.

Bible Questions No. 24: December 10
Malachi, Last Book in Old Testament
For People Over 12

1. What great preacher of the New Testament is spoken of in the first part of Malachi 3:1? Matt. 3:1, 2.

2. Who is spoken of in the second part of Mal. 3:1?

3. What does laundry soap do when it is used in washing clothes? How is Jesus like this soap when we take him into our hearts?

4. If you are a Christian, will you have any offering to make to God? What sort? Mal. 3:3, last part.

5. If we are sorry when we do wrong, will God come back to us? Mal. 3:7, second sentence.

For Children Under 12

1. How can a man rob God? Mal. 3:8.

2. What does God want brought to Him? Mal. 3:10.

3. How will He bless us if we do this? Mal. 3:10, 11.

4. Does God remember it when people love Him and talk of His work? Mal. 3:16.

5. What beautiful things does He say about His people in Mal. 3:17?

Ecru, November 23, 1931.

Dear Mrs. Lipsey:

Enclosed you will find a check for \$6.25 for the children of the Baptist Orphanage. We are a little band of Junior G.A.'s and Sunbeams at Ecru, Miss., and we are sending this to them as a love gift for Thanksgiving. Early this Fall we planned to do something to make as much as \$5.00 to send, and as cotton picking was all we could find to do, we did that and as we were all in school and could only pick in the afternoons. It took us quite a while at 40 cts. per 100, but we reached our goal and went over the top, as you will see, and we are all happy and only wish that all G.A.'s and Sunbeams would send as much. It would be such a big help. We send love to every one of them and wish for them every joy that is possible and will promise to try to do even more next year. We have a big bunch of Sunbeams and G.A.'s and

we know if we try we can help lots. Be sure to tell us in The Baptist Record what they say about our gift. Lovingly,

G.A.'s and Sunbeams.

Ecru, Miss.

This is the biggest gift we have had for many a day, dear young friends. I thank you so much for it, and am sending it as a special gift to the Orphanage, though I did not get it until I had sent Bro. Miller our November offering. If you want to know what I think about it, I think it is fine.

Star, November 26, 1931.

Mrs. P. I. Lipsey

Clinton, Miss.

Dear Mrs. Lipsey:

Enclosed you will find \$1.00 for the Orphans as a Thanksgiving gift from the Junior B.Y.P.U. at Mt. Creek. We Juniors here are doing very good work with Mrs. Jessie Matthews as Leader and only fourteen members enrolled. Wishing you all a good time Thanksgiving. Lots of love from each member,

T. W. Barron, Jr., Sec.

Your offering, dear children, will go tomorrow to Bro. Miller at the Orphanage. I can see you are doing good work. There is no better object, I think, for you to contribute to than our Orphan children.

State Line, November 27, 1931.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed find \$3.20 for the Orphans, the collection from our Sunbeam Band. If you have room, please print their names, which you will find enclosed. Love to you and the Orphans from our Band.

Mrs. Chas. Grimes, Ldr.

Zola Martin, Annie Hartley, Ruth Hartley, Margaret Knobles, Edwina Gandy, Sister Turner, Kathryn Gandy, Lucy Mae Dyess, Clara Mae Hollingshead, Cleo Gandy, Mildred Gandy, Kathleen Hughes, Polly Burney, Thelma Barklev, L. E. McDavid, Marv Lois Irbv, David Irbv, Jack Westerfield, June Milsted, Mary Nell Baxter, Thelma Burnette, Burnell Williams, Mabel Williams.

Twenty-three Sunbeams, and all but three write their names themselves at the end of this letter! I thank you all so much, and send you all my love. The money is going right now to the Orphanage.

Leland, December 1, 1931.

Dear Mrs. Lipsey:

Have not written you for a long time. I have been sick, had scarlet fever. My friends were lovely to me. They sent me so many beautiful flowers. Doll's and paper dolls to cut out that I really had a good time, playing in bed. I am up now, feeling fine. Think I will go to school next Monday, am in first grade. I am sending fifty cents for the Orphans and fifty cents for the B.B.I. Wishing you and the Circle a Happy Xmas. With love,

Mary Adelyn Milam.

Well, Mary Adelyn, I know the children will say you are the first little girl they ever heard of who had a "good time" with Scarlet fever! We are mighty glad you are better, and so grateful for the dollar.

Slate Springs, November 29, 1931.

Dear Mrs. Lipsey:

As I am a stranger I am going to introduce myself. My name is Ethel Ruth Gregg. I am a girl 12 years old and go to school at Slate Springs, Miss. I am in the seventh (7th) grade. My teacher's name is Mr. Oscar Hardin. I am a member of New Hope Church. We have a

fine Pastor, Bro. J. B. Middleton. We have a Junior B.Y.P.U. here. We have 12 members. I go to Sunday school and B.Y.P.U. every Sunday. We have preaching once a month. I do not have any money to send to the Orphanage or B.B.I. this time. But hope I can send some soon. I made an offering when our church sent a box to the Orphanage Thanksgiving. I sent peanuts and popcorn. I am going to answer the Bible Questions for last week. I guess I better close. Please give my love to all the Circle.

Ethel Ruth Gregg.

We are glad to have your nice letter, Ethel Ruth. I know the children at the Orphanage enjoyed the peanuts and popcorn. We hope to hear from you again.

Continued from page 9

by the most unlikely means. He was standing at a shop window cursing and swearing, as he tells us, like a madman, and for no particular reason, when the woman of the house, herself disreputable, said it made her tremble to hear him, that he was the ungodliest fellow she had ever heard in her life, and likely to spoil all the Youth of the whole town." Upon which he hung his head, and wished he were a child again.

Of his Sabbath breaking he was converted by a sermon one Sunday morning, but in the afternoon he returned to his sport. In the midst of his game, just as he had struck the ball one blow and was about to strike it again "a voice did suddenly dart from heaven into my soul, which said "Wilt thou leave thy sins and go to Heaven or have thy sins and go to Hell?" "At this," he says, "I was put to an exceeding maze." Mr. Gwilym O. Griffith, who has given us a profound study of his character well says "What we now understand is, that in Bunyan's soul, and for that instant between the first and second blow, eternity took the place of time."

But it was by the godly talk of some three or four women sitting at a door in the sun that he was really arrested. In the opening of his heart to us in his book (scarcely less valuable than the Allegory) "Grace abounding to the Chief of Sinners" he tells us of it in such vivid language that Alexander Whyte says that we know those poor women "far better than if we lived next door to them all our days." Again and again he joined them and listened to their conversation; for days he would rejoice in the hope of acceptance with God and pardon of sin, and then he would for

months be cast into the depths of despair. All the time he was seeking God, and all the time God was preparing him for the work he was destined to accomplish in the world. He had dreams and "Comforting times," hoped he had laid hold on Christ, and then for a year was haunted by the temptation to renounce what faith he had. "Sell Him," "Sell Him," the tempter urged, until he thought all things asked for his damage and his eternal overthrow.

At length came the hour of complete deliverance. "Now did my chains fall off my legs indeed," he says. The miracle was wrought in his soul as he was passing through a field, and the word that came to him was "Thy righteousness is in Heaven." He saw that all the graces of this life were but as spending money in his purse, while "his gold was in his trunk at home, in Christ my Lord and Saviour."

In Bunyan's day England was unborn, and he fits into his time. The great English version of the Bible in its unequalled language had been given to the people in 1611: Shakespeare who died in 1616 had enriched the world with his writings: The Pilgrim Fathers had, for the faith they held dear, ventured across the Atlantic in 1620; the battle of Naseby which secured the liberties of England for all time was fought on June 14th, 1645: Cromwell became Lord Protector of England from 1653 to 1658: Bunyan lived thirty years longer, during the reigns of Charles II and James II, and he had been dead but a few months when William Prince of Orange came to the throne and declared the Protestant faith to be the faith of England. Bunyan was the great prophet of his time.

Soon after the light had shone clear in his own life, probably in 1653, he joined the worshiping assembly in Bedford of which John Gafford was pastor, and was greatly helped by his ministry and friendship. In 1655 he began to preach, had crowds to hear him in front of the Moot Hall at Bedford, went further afield, and it was ever his desire in fulfilling his ministry to go into the darkest places of the country, where the Gospel he preached proved itself to be the power of God unto salvation to many sinners. During this period he issued his first four books.

Early in his days of unclouded

Continued on page 13

THREE IMPORTANT QUESTIONS

Concerning every appeal for action three questions naturally arise. First, Is the proposed action right. Second, Can we do it? Third, Is it our duty to do it?

Every Baptist church should face frankly these three questions with reference to its participation in the Service Annuity Plan.

First, Is it right for the church to make adequate provision for old age and disability income for the ministers who serve it and for their widows and minor orphans? Surely there is but one answer to this question.

Second, Can every Baptist church make such provision through the Service Annuity Plan? The smallest church can do it as easily as the largest, because payments on the plan are based on current monthly salary of the pastor.

Third, Is it the duty of the church to do it? Both reason and Holy Scripture answer that it is.

Pastors and laymen should write the Relief and Annuity Board, Dallas, Texas, for full information and act promptly on this.—Address, H. F. Vermilion, Managing Director, Service Annuity Department.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

ROBERT FULTON HOTEL, ATLANTA, OUR HEADQUARTERS DURING THE CONFERENCE

Mr. Walter Ward, 68 Broad St., Atlanta, Ga., is Chairman of the Committee on Hotel Reservations for the Southwide B.Y.P.U. Conference and is anxious to make our stay in Atlanta pleasant. He has worked out a splendid system and is asking each State delegation to use an individual hotel. This will make it easy for State delegations to get together when necessary and for individuals to be located if necessary. The Robert Fulton Hotel has been assigned to the Mississippi delegates and we want Mississippi to have a full delegation there. The rates of the Robert Fulton are the same as the other high class hotels of the city, the rates having been secured specially for the conference. They are as follows: Single room, \$2.50; double bed, two to the room, \$1.50 each; two single beds, two to the room, \$2.00 each; large rooms with single beds, three or more persons to the room, \$1.50 each. Mr. Ward is anxious to get a report as soon as possible on the number that will attend and want reservations at the Robert Fulton, and if you can give us that information, that is, the number attending from your church, it will be appreciated. This does not mean that you cannot make up your mind at the last minute and go and get good accommodations, but if at an early date you can give us this information, it will be appreciated.

GEORGETOWN REPORTS FULLY GRADED WORK

Mr. J. B. Howell, Director of the B.Y.P.U. work in the Georgetown Church, reports a complete organization in their church. This means that they have the Story Hour for boys and girls under nine, a Junior B.Y.P.U., an Intermediate B.Y.P.U., a Senior B.Y.P.U. and a B.A.U. All five are working to be the best setting up their standard as their goal and saying that they will not be satisfied with anything less than a standard union. Their attendance averages about fifteen to the union. Good programs, fine spirit and high ideals in the work mark their progress.

Do you read the B.Y.P.U. magazine? Each union should have at least five copies coming to them.

Reports for this quarter should be made on the blanks that will be found in the new B.Y.P.U. Quarterlies. Each union should make out three reports, one to be mailed to your State B.Y.P.U. Secretary, one to be sent to your Associational B.Y.P.U. President, and one to be submitted to your church in conference. We will mail to all directors, whose name we have on our mailing list, a report blank about the first of the year.

GULFPORT FIRST PLANS ENLARGEMENT CAMPAIGN

In January, beginning the 24th, the First Church, Gulfport, will put on a B.Y.P.U. Enlargement Campaign. The campaign will be threefold: to enlarge the enrollment in the B.Y.P.U. Department, to enlarge the number of organizations in order to take care of the enlarged enrollment and then to enlarge the vision of the church, and especially the members of the different B.Y.P.U.'s, regarding the possibilities of the B.Y.P.U. in the church. Bro. Davis, the Pastor, says that they hope to organize other Senior, Intermediate and Junior unions and also to add a Story Hour and B.A.U. What Gulfport is planning to do, most of our churches need to do. WHY NOT? Let's make 1932 an ENLARGEMENT CAMPAIGN year.

FIRST, MERIDIAN, HAS HALLOWE'EN BANQUET AND THANKSGIVING SUNRISE SERVICE

Under the splendid leadership of Miss Caroline Cochran, the B.Y.P.U.'s of First Church, Meridian, enjoyed a Halloween Banquet and then again on the morning of Thanksgiving they had a Sunrise Prayer meeting and outing. Both of these occasions were huge successes with a good crowd, about seventy being at the sunrise meeting, and fine spirit. Miss Cochran reports that the B.Y.P.U. work in general is doing splendid work this fall. Good leadership plus a good fellowship must bring good results.

ANOTHER B.A.U. BLESSES A CHURCH

A good report of the B.Y.P.U. work of the Fulton church calls special attention to the good work the B.A.U. in their church is doing. One sentence is "The B.A.U. has proved a great blessing in our church." It is the honest opinion of your State B.Y.P.U. Secretary that the Adult Union properly conducted, will do more toward ironing out the wrinkles in the B.Y.P.U. work of the church than any other one thing. And then it gives to these adults the training they need and will use.

Remember, reduced rates to the B.Y.P.U. Conference in Atlanta can only be had by your presenting to your ticket agent, when you go to buy your ticket, a certificate furnished by your B.Y.P.U. Secretary. Write us for as many as you desire.

A GOOD BOOK

A good book is a mighty good Christmas present and the Baptist Book Store is a mighty good place to get a good book to give. If it is to be given to a boy, why not let it be "The Cyclone"? If it is to be a gift to a girl, "Faith Lambert." If to an older person, "Watching the World go By," would be fine.

B.Y.P.U. members can give books for presents to advantage.

Pachuta, Miss.—The B.Y.P.U. Association of Clarke county met at Union Church in the Brunson community on last Sunday afternoon to elect officers and to make plans for the year. The officers are: Pres., Lynn Hearne, Enterprise; Vice-Pres., Mrs. S. H. Andrews, Enterprise; Sec.-Treas., Miss Mae Rogers, Pachuta; Chorister, L. B. Fairchild, Shubuta; Pianist, Miss Bertha Mae Moore. The District Leaders are: District One, W. E. Kennedy, Quitman; District Two, B. F. Sutherland, Shubuta; District Three, Miss Mattie Bass, Pachuta; District Four, James Williams, Enterprise. The district meetings will be held in February at the following places: District One at Mount Zion the fourth Sunday, District Two at Shubuta on the second Sunday, District Three at Pachuta on the first Sunday.

(Continued from Page 12)

faith he was baptized. He had grasped the simple truth that salvation comes before baptism, that baptism is a sign of salvation that has been received, and not a means of obtaining it. He describes a Christian "a visible saint he is, but not made so by baptism: for he must be a visible saint before, else he ought not to be baptized." Yet in another place he says "It is Love, not Baptism, that discovereth us to the world as Christ's disciples."

Though there is no record of the event, Frank Mott Harrison, the living expert on Bunyan matters, ventures to describe it. As baptism by immersion was prohibited by law and made both the person baptized and the person who baptized him, open to severe penalties, great caution was necessary. "So with watchers in all directions" and in the dead of night, a small group of members of St. John's congregation, gather at an inlet of the river Ouse. Many a tear falls from their eyes as they remember the young tinker in his unregenerate days and now behold him, witnessing to his faith. The sacred rite over, the little flock passes silently along the lane and with a grasp of the hand, and a whispered "God bless you" they disperse and Bunyan hastens back to his cottage home in Elstow.

Now came the prison years. For some time the clouds had been gathering around the unauthorized

preacher who was causing such commotion by his appeals to the people, and it was determined to silence him. Already early on the 12th of November when he went to preach to Samsell his enemies were on the watch. He was warned of his danger but refused to dismiss the meeting. Before long a constable appeared with a warrant for his apprehension, but on the assurance given by one of Bunyan's friends, that he would surrender himself on the morrow, he was allowed to return home. The next day he was brought before the magistrate, sent to prison, and after some weeks appeared before the Quarter Sessions, chiefly on the charge that he refused to use the Book of Common Prayer." At the end he was sent to prison again and warned that if at the end of three months he did not forbear preaching he would be banished the realm, and if he were found in the country after that he must "stretch by the neck for it."

His wife, Elizabeth, the brave woman who had cast in her lot with him and his four motherless children, made every effort for his release, but all to no purpose, in spite of the fact that some of the judges were on her side. So for twelve long years he was in the country gaol, allowed by the indulgence of his gaoler to visit his home occasionally, and once even to go so far as London, much to the displeasure of the Governor. He helped to maintain his family by making "many hundreds of gross of long-togged leather laces," and it is even said that he made a flute from the leg of a chair. He wrote twelve books large and small, and frequently preached to the other prisoners, until on May 8th he was released as the result of the Act of Indulgence issued by Charles II.

Anticipating this happy event the church at Bedford had on January 21st elected him as its minister. A great confluence of people gathered to hear him on the first Sunday of his freedom. On October 6th he presented his credentials to the Mayor of Leicester and thenceforth it seemed that there was no hindrance to his ministry.

But his troubles were not over. There were discussions in Parliament over the King's decree and those who opposed Bunyan took advantage of it to have a writ issued by the then Justice of the Peace, on which Bunyan was again thrown in.

(Continued on Page 16)

SENSATIONAL DISCOVERY, 666 SALVE

A Doctor's Prescription for Treating Colds Externally
Everybody Using It—Telling Their Friends

\$5,000 CASH PRIZES FOR BEST ANSWERS

"Why You Prefer 666 Salve for Colds"
The Answer Is Easy After You Have Tried It
Ask Your Druggist

First Prize \$500.00; Next ten Prizes \$100.00 each; Next twenty Prizes \$50.00 each; Next forty Prizes \$25.00 each; Next one hundred Prizes \$10.00 each; Next one hundred Prizes \$5.00 each. In case of a tie identical Prizes will be awarded. Rules: Write on one side of paper only. Let your letter contain no more than fifty words. Tear off Top of 666 Salve Carton and mail with letter to 666 Salve Contest, Jacksonville, Florida. All letters must be in by midnight, January 31, 1932. Your Druggist will have list of winners by February 15th.

666 Liquid or Tablets with 666 Salve Makes a Complete Internal and External Treatment.

Give Somebody a Bible This Christmas

(Continued from Page 11)

Board, Dallas, Texas. Through this agency 1,493 preachers, missionaries, widows and orphans received aid last year.

The next building just below represents our two great Theological seminaries, Southern and Southwestern; the Baptist Bible Institute, New Orleans, and the W.M.U. Training School.

To the right of the Stream can be seen representations of three phases of the Home Mission Board—Indians, Mission Churches, and Mountain Schools.

Below this is our Southwide Baptist Hospital at New Orleans.

The four figures at the bottom represent the five continents into which Southern Baptists are sending missionaries of the Cross with the light of the everlasting Gospel. This is really the ultimate goal of the Cooperative Program.

Individuals, churches, associations, State Convention, the Southern Baptist Convention and all the agencies of the Southern Baptist Convention, should be developed and fostered to the end that they may have a worthy part in helping to carry the gospel to every creature on every continent in order that Christ may reign and be glorified in all the earth.

Now let us Summarize: The Commission was given to the church. Matt. 28:18-20. "Go ye therefore... Where shall we go?" Acts 1:8. "And ye shall be witnesses unto me both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth."

What are we to do as we go? Matt. 28:19. "Teach all nations." Thus our Christian schools and colleges.

Matt. 10:1-ff. "And as ye go, preach, heal the sick." Thus, our hospitals. Matt. 18:5. And whoso shall receive one such little child in my name receiveth me." Thus, our orphanages. Matt. 28:19 "Go ye therefore and teach ALL nations." Thus, our mission churches. Eph. 6:2. "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Lev. 19:32. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

1 Tim. 5:1. "Rebuke not an elder, but intreat him as a father."

Tim. 5:17-18. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

V. 18. For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward." Herein we find our scripture base for ministerial relief.

Matt. 28:20. "Teaching them to observe all things...." Thus, our theological seminaries for instilling the true principles of all kinds of mission work in all the earth.

LONGVIEW

Since the brethren haven't had a word from this field since Spring, I might say just a little about the

work here.

It was my happy privilege to do the preaching in the revival meetings this summer. I have never had better cooperation and feel that the Lord led in all our efforts. Our people are carrying on in spite of the hard times and we have been greatly encouraged by their determination to keep the Lord's work moving along. Our Sunday schools and B.Y.P.U.'s are improving every week. We are planning to put on an enlargement campaign after the first of the year. The churches have entered into the spirit of the Every-Member Canvass in a fine way. The committees are at work and will not stop until everyone has been reached with an appeal for support of all the causes. Another of the features of the work here in Longview is the opportunity to work with the Agricultural High School. Prof. Patterson is a fine spiritual leader and believes that school folks should be trained spiritually as well as otherwise. He gives me a weekly chapel service and insists that we take enough time to make it really count. We ask the prayers of the brethren.

—W. H. Smith, Pastor.

ARE YOU A REAL CHRISTIAN?

The Baptist and Methodist churches of the Southland are putting on a real financial program beginning this month and they are asking you, Church-members, to do your part in financing the church and all those things it stands for. There are members of every church regardless of denomination, who do not pay a cent into the church treasury, believing "Salvation is Free," in a financial way as well as in a spiritual way.

The time has come when the churches have to retrench in a financial way—in order to keep out of debt.

The Master of the Universe requires service of his followers. He requires of them service in order that His work may be carried on systematically and with thoroughness. A church that does not pay its pastors and its local expenses cannot nor never will thrive. It will be a stumbling block instead of an altar erected to God. The man that has should give.

The budget of the churches have been made and they should be met. The members should give willingly, freely, graciously and lovingly a part if not a tenth (a tenth is better) to the cause of their church. Every member should form the habit of giving weekly, whether the offering be a penny or up in the dollars. Every man, woman and child belonging to the church should give each Sunday, even if nothing but a penny, if that is all they are able to give, and if not able to give even that weekly, give it semi-weekly, or monthly.

We call upon the church members of our own good county, irrespective of denomination, to do their full duty to their church by contributing to its cause, in order that its local expenses be met, as well as the State program. We need to have our churches upon a safe and sane business plan, and every member doing

his duty there will never again be a cry for help, for every one contributing, either a small or a large amount, will place the churches upon a sure financial foundation, and they will not want.—Ruleville Record.

BAPTIST PREACHERS BELIEVE IN ANNUITIES

(By H. F. Vermillion)

Dr. Alldredge says there are 12,000 active pastors and denominational workers in the Southern Baptist Convention. Of that number, about 1,300 have already signed agreements to participate in the Service Annuity Plan. This is more than one out of ten. These signatures have been secured in a little more than a year.

Also about 2,000 preachers have taken out the older annuity certificates. This would indicate that more than one in four active Southern Baptist preachers have agreed to participate in the annuities offered by the Relief and Annuity Board.

Very many others will sign such agreements as soon as the Board's small force of representatives can call on them.

These results are very gratifying to the Board and we know that the above mentioned numbers will increase.

But it is not enough that a pastor shall agree to participate in the Service Annuity Plan. His church is needed also. The moderate sum of 8% of his current monthly salary must be paid by the church before he can benefit by the plan. A number of churches have adopted the plan and will pay this amount. The other churches should do so as soon as it is financially possible for them to do so. Laymen should see that this is done by adopting in the local budgets of the churches an item for this account.

Many hundreds of laymen in several hundreds of churches have signed agreements to favor its adoption by their churches. It now remains for those of them who have not done so to see that their churches have opportunity to adopt it.

SACRED SONGS BY GOSPEL

Our readers probably have noticed the advertisement of the Golden Rule Record Company appearing in our publication. These Old Time Gospel Hymns are sung by a famous Evangelistic singer assisted by a chorus of thirty trained voices. Mr. Vernon M. Spivey, the soloist on these records possesses the charm of a MASTER VOICE, having been trained under the best instructors in this country. His work reveals the results of his study. Although under thirty years of age, because of his unusual talent he is now considered the foremost younger Evangelistic singer in this country. In addition to Mr. Spivey's ability as a singer, he possesses a winsome personality, a sterling character and radiates Southern Culture. His records are made by the newest electric recording process and are guaranteed to give perfect tonal reproduction. It is a rare opportunity for our readers to take advantage of this special introductory price, and to be able to own these matchless reproductions of the favorite gospel messages in song.

—Jacobs & Co.,

In Memoriam

MRS. LAURA DICKEN

WHEREAS: It has pleased the Almighty to remove from our midst by death our esteemed friend and co-laborer, Mrs. Laura Dicken, who for two years occupied a prominent rank in our midst, maintaining under all circumstances a character untarnished and a reputation above reproach.

Therefore, Be it Resolved, that in the death of Mrs. Dicken, we, the W.M.U., have sustained the loss of a friend whose fellowship it was an honor and pleasure to enjoy; that we bear willing testimony to her many virtues, to her unquestioned loyalty and stainless life; that we offer to her beloved family and mourning friends over whom sorrow has hung her sable mantle, our heartfelt condolence and pray that Infinite goodness may bring speedy relief to their burdened hearts and inspire them with the consolation that hope and faith in God alone can give.

Resolved further: That a copy of these resolutions be presented to the family of our deceased friend and a copy spread on the Minutes of the W.M.U. and a copy sent to The Baptist Record.

Committee: Mrs. W. B. Alexander
Mrs. J. M. Deaton
Mrs. J. C. Frye

THE MOTIVES OF TWO LIVES

(By Jennie N. Standifer)

Years ago I knew a young girl who was talented as a writer. She wrote the old-time "compositions," required in the study of English, in such a charming, attractive style, that she received much encouragement from her teachers to put forth her best efforts in writing. She did, and won praise and compliments galore. This girl was urged to make story writing, in which she especially excelled, her profession, and to write with some lofty purpose. But after getting into print and receiving encouraging remuneration from publishers, the embryo writer married, and was never heard from as a writer again.

A class-mate of this gifted girl also wrote well. She wrote a continued story for the college magazine, which was highly praised. She wrote articles and stories for several daily papers of the city.

In all her writings there seemed to be a purpose.

She accepted the position of editorial writer for a small town weekly paper, and became popular as a writer. Always, she seemed to have a motive, or some lofty aim in what she wrote.

"I write to help others to better living," she replied when asked to write frivolous stories.

Through the passing years she has continued to write, until her name is known throughout her State as one that encouraged, uplifted, and helped thousands. "You could be famous," I told her once. "I prefer service to my Maker, and fellow-mortals," she replied.

PROGRESS REVIVAL

It was my happy privilege and wonderful opportunity to be with Brother T. W. Hembree in the meeting at Progress Church, near McLain, Miss., Perry county. We began the services Wednesday night before the 5th Sunday and continued through Sunday. Though the High school has been discontinued, and the community is made up of about a dozen families, yet we were blessed with large crowds. All through the meeting much interest was manifested. Bro. Hembree apparently is doing some fine work for the Lord in this community. Though there was sickness in his home during the meeting, yet he was busy in the Lord's work and most assuredly a fine companion and fellow-worker in the Master's vineyard.

The Twentieth Century Business College, of Mobile, Ala., has taken over the fine high school buildings and has established a Business University there, thereby making the church and community a great opportunity for church work. The teachers and students were very attentive during the meeting, and added much to the success of the services.

There were no accessions to the church membership, yet there were many evidences that the church was greatly helped and revived. There was a noble response in a material way to the humble preacher. May the Lord richly bless and guide all that is being done for the furtherance of His Kingdom.

—Luther K. Turner.

—Br—

SIXTY-FOUR YEARS YOUNG!

I was at Centerville Baptist Church, Jones county, on last Tuesday and Wednesday nights, the 24th and 25th. I am finishing out the year as Pastor during the week for them. We had a large crowd each night. We took up collection for Christian Education and also planned for the Every-Member Canvass. I have taken collections at all my churches for Christian Education and for the Every-Member Canvass.

Thanksgiving day was my birthday, being sixty-four years old. I came to White Oak and preached at eleven o'clock, conducted a funeral service of Mrs. Bertha Currie at Rock Hill at one o'clock. She was a devout Christian woman. Preached at Pine Grove at three o'clock and at Beulah, Simpson county, at seven o'clock. They rendered a good Thanksgiving Program at Beulah and Pine Grove. Friday morning I was with Pastor D. J. Miley, Dr. W. H. Boone, and J. V. Moore at Gallilee attending funeral service of Mrs. Rosa Everett. She was seventy-four years old, the mother of nine noble children. She was the wife of Evans Everett. They were the head of one of the best families of the community and loyal to their church. Her husband just preceded her to the grave five months.

—D. W. Moulder.

FIRST BAPTIST CHURCH, WEST MONROE, LA.

I am sure the Baptist Hosts of Mississippi will enjoy a word concerning Dr. J. W. Mayfield, of McComb, and Rev. E. E. Huntsberry, who led Fifteenth Avenue Baptist Church, Meridian, in the erection of that magnificent temple of worship.

Our church has enjoyed two delightful weeks in revival, conducted by Dr. Mayfield, which resulted in fifty-three additions and the deepening of the spiritual life of the membership. There is none greater than Dr. Mayfield and his messages will live in the hearts of our people.

Mr. Otis J. Thompson, of Jackson, Miss., sang his way into the hearts of our people. He is a fine spirit for revival work and did a great work as soloist and director of the music for this meeting.

All departments of our work are progressing nicely. The church met the 1931 budget without difficulty and is going forward without retrenchment. We have received one hundred and seventy-four additions since Brother Huntsberry has been Pastor; have additions practically every service. He is God's man in God's place.

—Mrs. W. C. Curry, Ch. Sec.

—Br—

PELAHATCHIE T.E.L. CLASS

The T.E.L. Class of the Pelahatchie Baptist Sunday school met Monday afternoon, November 3th, in their class room for regular business meeting, with fourteen present.

The President conducted the devotional, reading Psalms: 91.

A splendid report was made by the officers: Seventeen visits and six phone calls were included in this report.

Our Group Captains reported seven 100% pupils for the month as follows: Mrs. Stingley, Hall, Chapman, Bailey, Jones, Ward and Miss Spann.

The meeting was brought to a close with prayer by Mrs. Stingley.

—Class Reporter.

—Br—

Sunday, November 29, 1931, was the greatest day the First Baptist Church, Louisburg, Kansas, had seen in twenty years, according to one of the oldest members, with the largest number coming to Christ in one day during that time. This service was in connection with the revival meeting there of Evangelist Wm. S. Dixon, from Dallas, Texas. Rev. L. E. Daniel is the Pastor. There were nineteen decisions for Christ that day.

—Br—

Cafe Lingo

Waitress: "Hawaii, gentlemen. You must be Hungary."

First: "Yes, Siam. And we can't Rumania long, either. Venice lunch ready?"

Waitress: "I'll Russia to a table. Will you Havana?"

F.M.: "Nome. You can wait on us."

Waitress: "Good. Japan the menu yet? The Turkey is Nice."

F.M.: "Anything at all. But can't Jamaica little speed?"

Waitress: "I don't think we can Fiji that fast, but Alaska."

F.M.: "Never mind asking any

more. Just put a Cuba sugar in our Java."

Waitress: "Sweeden it yourself. I'm only here to Servia."

F. M.: "Denmark our bill and call the Bosphorus. He'll probably Kenya. I don't Bolivia know who I am."

Waitress: "No, and I don't Caribbean. Youse guys sure Armenia."

Boss: "Somoa you wisecracks, is it? Don't Genoa customer is always right? What's got India? You think maybe this arguing Alps business?"

Customer: "Canada racket! 'Spain in the neck."—Chicago Herald and Examiner.

—Br—

The Blarney

Murphy had been careless in handling the blasting powder in the quarry and Duffy had been deputed to break the news gently to the widow.

"Mrs. Murphy," said he, "isn't it today the fellow calls for the week-

ly payment of Murphy's life insurance?"

"It is," answered Mrs. Murphy.

"Well, now a word in your ear," said Duffy. "Sure ye can snap your fingers at the fellow today."—Patton's Monthly.

—Br—

Generous Acceptance

The colonel's wife sent the following note to Captain Green:

"Colonel and Mrs. Brown request the pleasure of Captain Green's company to dinner on the twentieth."

Captain Green's reply gave her a shock. It read as follows:

"With the exception of four men on leave and two men sick, Captain Green's company have great pleasure in accepting your invitation."

—Br—

Little Willie (to cat purring contentedly on hearth): "All right, all right; you dumbbell—if you're going to park there, turn off your engine."

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have they delivered Sá-má'ri-

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M.S.C.W.

"For what are men better than sheep
or goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands
of prayer
Both for themselves and those who
call them friend?"

This has been our week of prayer. The Y.W.A. had charge of noon-day prayer meeting this week, and we learned of our missionaries and their work on the foreign fields. We prayed earnestly for them every day, and we prayed for those places that need workers and have not them. At the end of the week an offering was taken for the Lottie Moon Christmas Fund, which goes to help missionaries.

And now, may we give you a few figures? This past month we had an enrollment of 172 in Sunday school with an average attendance of 90; in B.Y.P.U. 78 enrolled with average attendance 58; Y.W.A. 48 enrollment, average attendance 25; an average attendance at noonday prayer meeting of 43, at Master's Minority 6, at Thursday morning prayer service 7; 66 visits to sick and shut-ins, and an average attendance of 5 at the jail services.

And here comes our great big secret. Only it isn't a secret anymore, because somebody told! Christmas is coming! Think now—Christmas means Santa Claus! You should see our Workshop. The House Beautiful Committee, under the direction of Ernestine May, Starkville, has fixed the windows, the tables, fireplace, and everything with so much Christmas stuff that one actually expects Santa to jump out from behind the door any minute. We thank you, House Beautiful Committee!

And thinking of Christmas brings up the important question of Student Night. Yes, we are going to have a student night in every church that we possibly can. At present we have 180 churches on schedule. We have written headquarters for the program material, and we are planning to bring to you folks at home the student night you've ever had. So come out when the great night arrives and get a front seat, because we are going to give you our best.

But we'd better run along now, because we're knitting a stocking for old Santa to put goodies in, and unless we get busy, it won't be finished by Christmas. Good bye, until next time. Everyone from M.S.C.W. sends love.

HILLMAN COLLEGE Y.W.A.

Hillman is very much alive when it comes to making things interesting. An interested audience enjoyed two one-act plays last Monday night, which were given under the auspices of the Y.W.A. The proceeds of which will go to help bear expenses of our next year's Presi-

dent to Ridgecrest this Summer. Although we are living in the present and enjoying life, we had an opportunity at our Y.W.A. Thanksgiving service to look into the past. We were presented with an unusual program, given in the form of a pageant, which reviewed in our minds how thankful we should be for our fore-fathers who were willing to undergo unusual hardships for freedom of religion. Are we willing to suffer for Christ? As a Y.W.A. member, I speak for all—We are!

BLUE MOUNTAIN

The noon-day prayer meetings have been especially good this week. Saturday Mr. W. R. Wallis, Jr., former President of the B.S.U. at A. & M. College, gave a most impressive talk, using as his subject "The Worthy Woman" and giving us a boy's idea of the ideal woman. Sunday Miss Elizabeth Purser, faculty representative on the council, inspired us with a talk on "Jesus, the Light of the World."

During the remaining days the Circle Leaders of Y.W.A. have charge of prayer meeting and are presenting the needs of the Baptist work and the way in which the Co-operative Program meets these needs.

All the Y.W.A. workers are looking forward with happy anticipation to the coming of Miss Frances Landrum, who is to teach a mission study book next week.

Friday is to be observed on the campus as the day of prayer which is observed by the W.M.U.'s all over the world. Prayer mates are being chosen and prayer is to go up to God throughout the entire day for our mission work.

The members of the Life Service Band carried baskets to the poor and made visits to the sick and shut-ins of our community on Thanksgiving day, helping to bring cheer into these homes.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES
BLUE MOUNTAIN, MISS.

(Continued from Page 13)

to prison, this time the town gaol of Bedford. Here he wrote the first part of the Pilgrim's Progress, perhaps suggested by an actual dream, as he lay down on his hard pillow. The latter part of the story was evidently written in haste, as hints of his possible release reached him; and early in the summer of 1676, through the intervention of one of the greatest divines of the day, Dr. Owen of London, Bishop Barlow of Lincoln issued an order for the prisoner's release.

With twelve more years before him he was incessant in the work of his Master. He was a power in the land, and did much to steady the

hearts even of those who did not wholly accept his message. Always a Baptist, always insisting on the right of every human being to have direct access to God, through our Lord Jesus Christ, without the intervention of either prelate or priest, and always insisting on the privilege of the believer to confess his faith in the way appointed in the New Testament, he brought the joy of salvation to multitudes. In London twelve hundred people would gather and hear him as early as seven in the morning, and about three thousand assembled on a Lord's Day.

Riding by way of Reading to London to fulfill such an engagement he was soaked in the rain, and though he preached on Sunday, August 19, in Whitechapel, he never recovered, and on Friday August 31st finished his course. Of his last hours we know nothing who wish to know so much. His body was laid to rest in Bunhill Fields, which vies with Greyfriars in Edinburgh for the number of the holy dead it contains. George Fox, the Quaker, sleeps on a little green plot behind it, John Wesley at the back of City Road Chapel just opposite. It may be questioned whether the author of Robinson Crusoe or the author of the "Pilgrim's Progress" was the pioneer of the "English romance" though they belong to the same epoch, but one of our most recent novelties, describing Bunhill Fields says in "Angel Pavement" "Not only Defoe, but also Bunyan and Blake, that trio of God-haunted men, lie in the sooty earth, while their dreams and ecstasies still light the world."

The Baptists of the world claim Bunyan as intimately their own, and he was certainly one of the earlist of Baptist confessions, though he belongs by right to the whole Church of God.

FROM FAR SANTA FE

It is almost midnight in our western parsonage and I'm waiting for my tired pastor to come in from a death call—a very common experience in this land of health seekers.

While I've been waiting, I've read the Convention number of The Baptist Record, and while it made me homesick, still I was ever so grateful to note the optimistic and determined spirit which characterized the report.

Mississippi has been my home State since I married one of her Hattiesburg sons and I have come to love it in the years I've visited there and am always interested in the Baptist work, of course.

We have been in Santa Fe for almost two years and they have been at once the hardest and most joyful years of our service for the Master. We have had some glorious victories and how we do thank God for every discouraging, disheartening experience that has drawn us to our knees. We have come to know our Heavenly Father in a very real and personal way during our months in this "City of the Holy Faith."

When we were home on vacation last spring, we found some peculiar ideas about the work in New Mexico. We were asked if there were any white people in our church, if

we had any trouble with the Indians, if New Mexico really was in the United States and a number of other astonishing questions. Of course, New Mexico is still a pioneer field in a sense, and there are only 11,000 Baptists in this whole State, which is the fourth largest in the United States, but our work is carried on in exactly the same way as other Southern Baptist work. We have a live, thoroughly organized work in Santa Fe, with an A-1 Sunday school, four fine B.Y.P.U.'s, a splendid Brotherhood, A-1 W.M.S., and a large, completely equipped church building, and, unfortunately, our members are all white people. How we do long for the day to come when some of these bright Spanish-American people and Indians will come seeking admission to our church. So far, they have scarcely been touched in Santa Fe.

Out of a population of around twelve thousand, Santa Fe has more than seven thousand Catholics. Naturally, such a Catholic influence makes the Baptist work hard, but strange to say, the Catholics are not our greatest problem, but rather it is the Christians who come from the East, North and South and allow the ways of the West to make them utterly indifferent to the work of their Lord and Savior. Someone has said that most Christians remark as they cross the New Mexico line, "Goodbye God, I've gone to New Mexico." Yet there are some of the finest gems of earth in the church here and in the State. We have about twenty States represented in our membership.

We are in a real mission field, but such an interesting one!

God bless your work in Mississippi this year. Pray for New Mexico.

Sincerely,

—Hazel Henderson Pack.

(Mrs. Forrest N. Pack)

LAKE, Nov. 30.—The Federated Missionary Society of Lake Churches held their regular Fifth Monday meeting in the Methodist church. Missionary Societies from four churches were represented in the meeting, which was the last to be held during 1931. After the Invocation by Mrs. Dillard McMullan, Sr., the Devotional was conducted by Mrs. Johnson. All members answered Roll Call by telling why they were members of a Missionary Society.

The general subject of the meeting was "Stewardship and Tithing." Mrs. Mack Smythe read an inspiring paper, "Why I Invest in Missions"; a short playlet, "Aunt Tillie Learns to Tithe," was rendered; and a vocal solo by Miss Carolyn Brooks concluded the program. The closing prayer was said by Mrs. Snelgrove.

At a short business session following the program, the following officers were elected to serve the Federated Missionary Society during 1932: Mrs. J. O. Rutledge, Chairman; Mrs. Dewey Loper, Vice-Chairman; Mrs. M. O. Idom, Secretary; Mrs. John Freeman, Pianist. A delightful plate luncheon ended the meeting, which was a source of great inspiration to all present.

"And your friend really married his typist. How do they get on?"

"Oh, same as ever. When he dictates to her, she takes him down."